

Culture, Development **&** **Religious Change** *The Nigerian Perspective*

Edited by

ABDULRAZAQ O. KILANI
&
NGOZI N. IHEANACHO



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Culture, Development & Religious Change

The Nigerian Perspective

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PREFACE

About the twilight of the 20th Century (second Millennium), global awareness that religion and culture are two cognate aspects of human existence posing precarious challenge to the world loomed large – the clash of religion and culture came to the front burner in global affairs as major threats to world peace. Again, UNESCO policies on culture, advocate the need for synergy between culture and development. These two factors rank high in popularizing and, bringing culture, religion and development together in the frontiers of knowledge foraging, in reputable institutions across the globe. Hence, it is a baseline periscopic crystal to fathom, understand and manage the value differences and worldviews which abound in the world. Accordingly, cultural studies have emerged as a major contributor to the development of critical thinking in scholarship and human endeavour.

In the year 2001, the then Department of Religious Studies, University of Port Harcourt reviewed its Programme in line with the global trend of bringing the study of religion and culture together. So, the nomenclature of the department was therefore changed to Religious and Cultural studies, as obtainable in other universities in America, Europe, Canada, etc. Since then academics and students of the department have been working hard to explore, identify, develop and delineate the various areas of the new Programme. This book is therefore an attempt at contributing to the wealth of religious and cultural studies. In particular, it is a wake-up answer to the clarion call and yearning of our students, desirous of ‘own texts’ in the new discipline and knowledge space, especially in the interplay between culture, religious change and development.

Furthermore, the importance of this study is anchored on the fact that we live in tumultuous times, and the world all around us seems to be in need of increased awareness, understanding, tolerance, and respect for cultural diversity and change. This is the intellectual nutrient contained herein.

In closing, we acknowledge several intellectual debts to the authors whose works provided us the springboard, insight, patterns of crystallization, analysis and discussion of the subjects. In a special way, we wish to thank our colleagues for their contributions to the successful completion of the project. Immense thanks also go to our students whose consistent quest for the publication was a major motivating factor.

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INTRODUCTION

Abdulrazaq O. Kilani
Ngozi N. Iheanacho

On Culture

Culture appears to be one of the very common issues of human existence. Its emergence in human history is traced back to the time of the early *homo sapiens*. Since then it has been impossible to live without a culture or for a culture to emerge without human beings. This makes culture a concomitant of human existence. It is the totality of life. Scholars (see Billington et al., 1991:4), agree that culture can be understood in two prisms:

(i) *Substantive conception*: This aims at what culture is all about – “the meanings, values, and ways of life of a particular group”. In this way of understanding culture emphasis is on its shared and normative nature and function for integrating the individual into the group. Culture in this understanding is a kind of ‘design for living’, as it ensures cohesion and continuity of society. This aligns with Emile Durkheim’s (1858-1917) discourse and sociological background.

Again, against the backdrop of Weberian sociological frame, culture is seen to be an interactive system which result to formation of meaning, values and ways of life for the society and the individual members.

(ii) *Functional Conception*: This aims at what culture does, or how it does it – culture in this conception is defined as “the social practices which produce meaning”. This conception is more interested in the symbolic character of culture, hence the emphasis on symbolism, ritual art and sundry activities which pattern, represent and sustain everyday social reality. Thus, structuralism

is the foundation of interaction and traditions of culture. In this understanding, language is the foremost element of culture that design, exchange and communicate meanings.

However, both prisms are mere expressions of the direction from which the intricacies of culture are considered and reflected upon. Thus, both paradigms agree that culture is diverse and distinct, confined entity and made up of given sets and structures of social relations, practices, and symbolic systems which forge a cohesive unity for the group, whether as society, nation, community, or class, (Schech and Haggis 2000:22-23).

On Development

Without prejudice to the numerous conception of development, we conceive it to be a process of human transformation activities towards improving standards of living and worth of humanity; “the constant attempts by human beings to emancipate themselves from both natural and man-made obstacles in order to achieve a more fulfilling life” (Anikpo 1996:6). According to the United Nations (A/CONF 116/28/Rev.1.1986), development among other things include “material resources, and the physical, moral, intellectual and cultural growth of human beings”, (see Iheanacho 2004:13-14). Thus, development is to be generically understood as given growths and differentiation along lines natural to their kind; an evolution by successive changes and gradually come into being (Merriam-Webster’s Collegiate Dictionary 2004).

The Concourse of Culture, Development & Religious Change

Development only thrives in an existing culture, with established institutions, social systems and practices, through which the group craves, adapt and survive. In this concourse,

- development is a cultural construct.
- neither culture nor development can be understood without the other.

- culture is intrinsic to how humans view the world.
- development is not only an amalgam of processes of change, but also a system of knowledge and power which produce and justifies the processes.

Furthermore, culture provides the foundation necessary for growth and acceptance of reform; as possessing structures and traditions which are conceived as posing obstacles for development ideas and initiatives to taking place; and as relatively possessing institutions and resources that could be used to effect changes, as well as being used as perimeter to determine the level of development.

Both culture and development are dynamic. They change in content, value and time. Through the process of environmental and demographic change, innovation and acculturation certain tendencies and phenomena come into a society. Consequently, culture change. And the wave and variables of such change engulf the institutions, traditions and ways of life of the people. We crystallized this outcome, (change), with some level of bias to religious institutions – being one of the most vulnerable and indispensable aspect of any culture, so intricate that no culture ever emerged except with a religion. Conversely, religion exists only in the context of culture. Therefore, religion is both a contributor and, a recipient of development strides and, culture change which take place in society.

The Thrust and Objectives

In the main, our thrust is anchored on the fact that culture change is inevitable. That human society and its institutions, structures and activities change in pattern and in intensity. Therefore, it is necessary to mirror and crystallize such changes as they apply to the various aspects of society, especially as such generate tendencies that facilitate human and material development which significantly culminate into alteration of religious traditions and

flourish. The contributions herein have demonstrated this thrust from different themes and analytical perspectives.

Against the analytical background of cultural studies, post colonial studies, and the impact of post modernism thought, the contributions achieved the following:

- spotlighted the centrality of culture and its interconnected-ness with economic, political, and social change as increasingly apparent in contemporary events – as is the case of religious fundamentalism and terrorism.
- spotlighted culture change as an inevitable human fact and concomitant of development which manifest in social systems and institutions of society.
- outlined and discussed strategies for effective management and integration of facts of culture change, especially in religion.

Organization

The book is planned to meet some key objectives. We designed the discussions around the subject of development and cultural institutions against the background of change. However, we have more contributions and emphasis on the interplay between culture change and religious change. In spite of the dominance of papers on religious change we still found leeway to constellize the papers into the following five parts:

(i) *Concepts and Theoretical Alignments*

Papers in this part provide background clarifications – definitions, theoretical considerations and platform for other analyses, articulate presentation and frame for understanding the contents, contexts and drive of other papers herein.

- (ii) *Social Institutions in Culture Change and Development*
Essays in this part attempt to bring culture and development into synergy. The interplay is further demonstrated by highlighting the culture change processes and challenges which are identified in the institutions discussed here in as examples.
- (iii) *Religious Traditions and Change Experience*
This part identified and discussed the factors which bring about challenge and change into religious traditions and practices of people. The factors so identified were used as analytical tools to assess the extent of challenge and change, as well as the patterns of response of the traditions.
- (iv) *Votaries and Sectarian Reaction to Culture and Religious Change*
Papers in this constellation focus at the manifest and latent reactions of the individual faithful and sects that form the community content of religion in process. The part provides answer to the changing patterns of individual and sectarian feeling, perception, action and or inaction to the outcome of contact with other cultures, tradition and contemporary philosophy of inter-religious relations.
- (v) *Pastoral Objective and the Management of Cultural Diversity and Change in Christianity*
Contributions in this part are biased towards heralding the diverse culture challenge and encounter in evangelization and practice of the Christian faith as a universal message. With Nigeria as study reference, the papers try to provide platform and strategies for bringing the peoples culture into synergy with the Christian faith. This is aimed at making the practices more meaningful and integrating into the host culture.

Conclusion

The book is an introduction to the study of culture, with emphasis on the dynamism factor intrinsic and susceptible to generating growth, development initiatives and change, especially in religion and other aspects of the society. The book does not and, cannot stand as a volume which offer all that it takes to conceive, understand culture and its change interplay with the structures and institutions of society. However, it is a foundation text for undergraduate and post graduate studies in cultural studies, development, social, and religious change, etc.

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PART ONE

CONCEPTS AND THEORETICAL ALIGNMENTS

Overview

Papers in this first part aim at heralding the conceptual and theoretical frames within which the thrust of the various contributions are captured.

- In the first chapter, **Iheanacho and Owete** traced the evolution and conception of culture from the time of the early Homo sapiens, to the contemporary time, noting that culture has become increasingly important in human relations and harmonious existence in the world. The scholars also crystallized the structural properties and theories of culture, with which they used as springboard to analyze the models and products of culture change.
- **Ekpenyong and Odili** took the issue of establishing the foundation of the study further, in the second chapter: “Dynamics and Models of Social and Culture Change”. In this contribution, they brought the concept of social and culture change into both synoptic and simultaneous study. In the main, the scholars outline the dynamic factors and outcome of change in societies and the individual.
- **Wosu**, in chapter three: “Development Theories and Culture Change in Nigeria”, provides the baseline understanding and theoretical windows to explaining the interplay between development and culture change, especially as it concerns Nigeria and the rest of the third world countries. From this paper which has its thrust anchored in the sociology of development paradigm of study, we are also educated on the relationship between development and change in society.

- **Iheanacho and Koko**, in chapter four “Boko Haram in Theoretical Conception and Socio-Cultural Matters Arising” presents a critical analysis of the Boko Haram religious insurgence in Nigeria within the context of complex change factors. They offer theoretical paradigms to understanding the changing strategies of the Sect’s insurgence towards effective policy formulation and actions necessary to handle the menace.

CHAPTER ONE

THE EVOLUTION, CONCEPTION AND THEORETICAL MATRIX OF CULTURE

Kingsley I. Owete
&
Ngozi N. Iheanacho

Culture is one of the universal basic facts of existence. It is part of humanity and, so functional that it is likely to be one of the commonest words in the disciplines of humanities and, the social sciences. There is also the common use of culture in ordinary life activities, outside academics.

The Evolution of Culture

Renowned anthropologists like Haviland (2002:55), asserts that the evolution of human culture is traceable to the time when some population of early hominides started to make stone tools with which they could butcher animals, for their meat. The foremost tools and evidence of this meat eating culture is traced back to about 2.5 million years ago. The period coincides with the appearance of the genus Homo, which was identified to be significantly enlarged, more than any of the early hominides. From this period onwards, importance was attached to learning behaviour as a way of life and success in the inevitable need for human interaction. The behavioural acquaintance, in turn, enhanced the development of culture as the fundamental force through which human beings controlled, adapted and survived in their habitat and social phenomenon.

Within the period of 400,000 and 200,000 years past, the human brain reached its modern size and resource capacity, making it possible for culture to advance in its evolutionary trend and

change, to the present time. As human culture continues to evolve and change, one underlying factor is interaction and the quest for good human relations and strategies to ensure success and fulfilled life. This forms the basis for neighbourhood, co-operation, association, co-existence and dependency relationships, etc.

The Earliest Conception of Culture

Over the years, culture has been conceptualized, conferred with meanings and explained in different ways. Renowned sociologists, and cultural theorists like Robert Boccock (1992) have offered an outline and explanation of the evolutionary trend, conceptions and usages of the word ‘culture’.

Culture as Cultivation: The foremost use of the word ‘culture’ was to designate the cultivation or tending of something, as in agriculture. Between the sixteenth and early eighteenth century, the tendering conception was extended to humans. This was an elite usage which referred to the ‘cultivation’ of human mind, as well as the fields and the plants. This brought the hierarchical (class) conception of culture into society. Schech and Haggis (2000:16), adds that during this period culture assumed the attribute of birth and rank, depicting “a state of refinement, exclusively used to distinguish the aristocracy as epitome of high qualities, of mind, manners, spirit, sensibility, and ‘taste’.

Culture as Ethnocentric Distinction: In the later part of the eighteenth century conception and usage ‘culture’ became a word for ethnocentric distinction (especially in Europe), of the highly refined civil cultivation and ‘perfection’ attained by Western Europeans and their concomitant ‘civilization’ on the one hand, and what was conceived to be comparatively primitive development of human qualities, including non European societies. Hence, some levels of human development were

conceived as second rate – the ‘high’ and ‘popular’ divide of human culture.

Culture as Distinction of Civilization Pattern: Culture was also used in sociological conception (now obsolete), to distinguish between civilizations. That is, the pattern of cultivation obtainable in technologically advanced societies with highly differentiated stratification systems, and the type of cultivation prevalent in traditional and homogenous societies.

Culture as a Concrete Part of Mankind: Somehow, it was in response to the misleading ethnocentric conception of culture by European elites that by the end of the eighteenth century, Herder, the German historian introduced the foremost conception of ‘culture’ as a substantive noun – that culture is not a mere abstract, but a reality and concrete issue, hence it implies that all peoples of the world ‘had’ a culture, (see Berger 1995:15).

The Meaning of Culture in Modern Frame of Thought

However, the first holistic modern usage and conception of culture as a people’s way of life emerged in the nineteenth century, as crystallized in the articulate and comprehensive definition by the British Anthropologist, Sir Edward Burnett Tylor. He conceived culture to mean: “That complex whole which include knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society”, (Tylor 1871).

This definition has remained a heritage in the evolutionary conception, meaning and the study of culture. Consequently, the usage has given rise to so many other major and minor variations in attempt to explain the subject. This is well captured by Kroeber and Kluckhohn (1952).

By the twentieth century, the understanding and conception of culture was further promoted through the work of modern anthropologists, who tried to analyze tribal ways of life against the background of the Tylorian definition. In this development, the scholars adopted a methodic convention in the study of culture. This resulted in further modification and definition of culture to consist of two polars:

- ***Material culture***, which consists of objects created in a given society, such as artifacts, building, things, food, etc:
- ***None material culture***, which consists of norms, ideas, and customs of a people. While “non material culture is less tangible than material culture, but it has a strong presence in social behaviour” (Andersen 2004:58).

Culture has remained an all-time important subject and issue, attracting global attention. This led to a reconsideration of its basic connotations at the UNESCO Conferences on Cultural Policy, especially at the conference held in Mexico City, in 1982. The World Confab defined culture to mean:

The whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only arts and letter, but also modes of life, the fundamental rights of the human being, (UNESCO, in Serageldin Ismail & Taboroff 1994).

The UNESCO definition closes the gap between the diverse strands of culture, and the narrow, earlier conceptions, to an all-embracing conception of culture. In all, culture consists of virtually everything a group of people do for survival, and for pleasure – in thought patterns, beliefs, politics, economic, and sundry value systems. Perhaps, it is biological issues and development that may be conveniently excluded in conceptualizing culture.

Culture has the following characteristics:

- *Culture is shared.* Every member shares the pattern of ideas, values, and standards of behaviour. It is the common factors of share that makes the action or inaction of individuals intelligible to the group and its members.
- *Culture is learned, not a biological inheritance.* Linton (in Andersen 2004:640) calls the process, humanity's 'social heredity'. We learn our culture by growing up with it. The process of cultural transmission from one generation to the next is called enculturation. Culture is a social heritage because it is hereditary and transmissible, from one generation to another.
- *Culture is symbolic.* The most symbolic element of it is language – functioning in this case as the substitution of words for objects. With language, humans are able to transmit culture from one generation to another. With symbolism, objects, experiences and moods are labeled and identified in a society.
- *Culture is integrated.* It is structurally broken down into parts, and there is the tendency for all the parts to function as an interrelated whole. The various components are compatible, and they operate in harmony and complement, as integrated patterns and interrelated system of institutions, mores, folkways, and usages.
- *Culture is continuous and comprehensive.* Members of a culture may die but the cultural patterns subsist in time, from one generation to another. Also, the impact of culture on its members is comprehensive, without exception. As humans cannot escape death, so they cannot escape the influence and direction of life course by cultural systems.

- *Culture is dynamic.* This is because all cultures change over time. Changes take place in response to such events and phenomena as environmental pollution and crisis, intrusion of migrants and cultural diffusion, or modifications in behaviour and values within the social system.
- *Culture is taken for granted.* This is another notable trait of culture. It arises out of the fact that culture is learned, as such members rarely raise agitative challenges against their cultural prescription and patterns. People maintain the stance and cultural status quo, as long as they remain members who do not make contact with other cultures, different from theirs. Accordingly, members engage in numerous activities in their lives, which are conceived to be ‘normal’, (Andersen 2004:59).

This characteristic imply that culture lacks intrinsic mechanism and quality of critical examination and evolution of its strength and weakness, over time lapse. Thus, critical assessment of culture is only possible when members detach themselves. The conception of culture and its characteristics discussed above are tools to be used in tandem to capture its inter-relationship with religion, and society.

Elements of Culture

- *Language:* This is a symbolic element of culture. It provides the channel through which meaning is shared in cultural groups and society. Language expresses, symbolizes, and embodies cultural realities. It offers the means through which people communicate and interact. Learning the language of a culture is essential to becoming part of a society, (Andersen 2004:63). This is because sharing ideas, feelings, and information are the major channels for transmission of culture. With language society is preserved “by linking individual into communities of shared identity”, (Samovar et al 2007:166).

- *Religion*: This is another element of culture. No culture has ever emerged in human history without a religion. The interrelationship is such that a culture without religion, or religion without culture is impossible – such situation is a utopia. The tie of the duo is more pronounced and visible in African culture, as religion is observed to diffuse into all aspects of life, so essential and total that it is almost impossible to detach it from any serious life event, craving and experience. Every culture has “a dominant, organized religion within which salient beliefs and activities (rites, rituals, taboos, and ceremonies), can be given meaning and legitimacy” (Parkes 1997:15). Religion and its cohort beliefs foster group dynamics in society, integrating people into social groups and traditions, especially faith oriented groups, with worldviews which influence the totality of peoples’ life.

- *Norms*: These are cultural conceptions of expectations, concerning how behaviour should be in a given setting. No society functions without norms. From the norms of a society, members know how to act, hence social interactions are made consistent, predictable and learnable. Every segment and situation in life is governed by norms. In the early (formative), years of sociological studies, two types of norms were identified: Folkways and Mores.
 - (i) *Folkways* are the general patterns of behaviour which people adhere to in their ordinary and regular life activities. Examples of folkway are patterns of food preparation and serving, ways of greeting, decoration of homes etc. Folkways may be loosely defined and, people also loosely adhered to them. Folkways “are far less strongly sanctioned” (Kornblum 2000:66). But, in all, they form the matrix of group dynamics and customs which shape social expectations and action.

(ii) *Mores* tend to be stricter than folkways. They are the prescriptions which people conceive as very crucial for the stability and continuity of society. They carry serious sanctions that shape people's sense of morality. Violation of mores is subject to severe moral indignation, whereas one who violates folkways is not – such as table manner or dress code. Law and other norms such as company regulations or rules of games and sports are known as formal norms which grow out of everyday behaviour and not usually take the form of written rules, even though they also regulate human behaviour.

- *Values*: This is another element of culture. They are “culturally defined standards of desirability, goodness, and beauty that serve as broad guidelines for social living” (Macionis 1997:34). Values influence and pattern the behaviour of people. Although values exist as a universal feature of cultures, the degree of cultural values vary from one cultural group to another. However, no matter the differential degree of values, they preferentially influence behaviour, (Yinger 1970:205).
- *Social Organization*: This is yet another element of culture. It implies that every society is made up of social systems and structures, which represent the various social units that make up the group. Some examples of the social units and institutions found in society are the family, government, school etc. There is also the unit of society in socio-political formations, like village, clan etc. Such social systems establish communication networks, and regulate norms of personal, familial and social conduct. How these function, and the norms they crystallize vary from one culture to another.
- *History*: This is another element of culture. It guides members of a given culture into the future. It is history of a culture that is transmitted from one generation to another. From stories

and legends of the past, surviving members are acquainted and enriched with knowledge of their origin, experience, values, worldview, and heritage. Thus, every culture has its unique history, distinct from others.

The Complexity and Perspectives of Culture

Human society is not culturally the same. Every society has its peculiar experience, worldview and encounter. Environmental phenomena, history and life course in an area shape and determine the cultural patterns and structural properties of the peoples' worldview and society. Again, as societies develop and become more advanced and sophisticated in the trend of civilization, more tendencies of complexity set in, in different degrees. This inevitable variation and complexity in human living give rise to perspectives of culture, and terminologies in comprehension and conceptualization.

Dominant Culture: This is a conceptual property of the complex nature of the idea of culture. Dominant culture is the culture of the most powerful group in a society. It is the cultural pattern of the society that receives the most support from primary institutions, and consequently become the model and pattern for understanding and legitimizing most of the activities and ideologies of the society. Although, the dominant culture exists alongside other cultures, it is accorded acceptance and high measure of popularity and more common acceptance, than other cultures. Thus, the other cultures are judged by the dominant culture. In Nigeria, the dominant cultures are those of Hausa, Igbo and Yoruba.

In some cases, a dominant culture may not be the culture of the majority of people in the society. However, the dominant culture must possess the potential of being the cultural frame work for defining and crystallizing common issues and essential values in the given society.

Subcultures: These are the cultures of other groups in a society whose values and norms of behaviour and patterns of life vary from those of the dominant culture. Subcultures emerge because groups live in different conditions, or new groups bring different cultural patterns into the society. Although, no matter the difference, both the dominant culture and the subcultures share some elements of the dominant culture and, they co-exist in that manner of relationship. Some subcultures may have higher degree of separation from the dominant culture. In this case, the subculture would exist as a separate group independent of the dominant culture, as much as possible. Other cultures may co-exist with the dominant culture of the society and, members of the subculture may participate in both the subculture and the dominant culture.

Counterculture: These emerge as a reaction against the values of the dominant culture. They are emanations of group rejection of the dominant cultural values and patterns (may be for political or moral reason), hence they develop cultural practices that outrightly defy the norms and values of the dominant culture. Non conformity to dominant culture is the function and basis of counterculture in the society.

Countercultures are not geographically separate from the main stream society and cultural patterns, but the members have common feeling of belongingness, which may likely be absent from the dominant culture. Example is the interaction between women movements with women centred and feminist social networks, relationships, and cultural activities. These social platforms provide women relief from the male domination and harassment that they find in the dominant cultural patterns of society.

Theories of Culture

Culture is an important aspect of sociology, studied from the major perspectives of the discipline. From their expositions and

paradigms of analysis, sociologists formulate theoretical frames of culture. In the main, sociologists' interest in the study of culture is to seek understanding and explanation to the puzzle about the relationship between culture and institutions of society, as well as the role of culture in past and present human existence.

The Functionalist Theory of Culture: Scholars of the functionalist theory of culture affirm and crystallize the force of culture in integrating people into the mainstream society, social system and subgroups. In the functionalists' understanding and explanation, such cultural elements like norms and values establish and sustain social bonds which relate people to society. Scholars of this theoretical bias opines that culture provide coherence and stability in society. This is possible as people are engaged in common activities which regenerate social bond and a united society – giving it a sense of belonging and corporate identity, against the background of a common worldview that is shared by members.

Conflict Theory of Culture: According to conflict theorists, culture is the foundation of power-holding and its exercise in society. They explain that culture is dominated by economic interests, with a few members of the society becoming more powerful, as the major producers and distributors of cultural products and facts. This situation is further crystallized in the emergence of multi-national corporations, and continuous merger of industrial organizations, in nations and across the world. Thus, a single corporation can control a majority share of television, radio, newspapers, music, publishing, film, and the internet. As the production of popular culture (everyday lifestyle), becomes concentrated in the hands of a few, there may be less diversity in the content.

The conflict theorists understanding of the cultural capital competition and game is that culture prepares the ground for the foundation and sustenance of institutions of capitalism which

encourage inequality in society. Conflict theorists of culture advance their explanation further by arguing that the cultural values and products that thrive in a society are produced and targeted at promoting the economic and political interests of the few individuals who own or benefit from the cultural industries. This point is buttressed by the analysis of popular culture, which is mass-marketed by organizations with a vast economic stake in the dissemination of their products. Again, that cultural products most likely to be produced are those in conformity and, corroborate the values, needs and interests of the most powerful and domineering groups in the society. The trend in the communication industry is a typical example: “whether it is books, music, films, news, or other cultural forms, the monopolies in the communications industry have a strong interest in protecting the status quo” (Andersen 2004:79). This scenario gives rise to cultural hegemony – the pervasive and excessive influence of the culture throughout society. Cultural hegemony creates a homogeneous mass culture. With such phenomenon, the powerful groups use it to gain the acceptance and assent of those they rule. The implication of this conception of culture according to the conflict theorists, is that culture is highly politicized, latently. Through cultural hegemony, authorities in cultural institutions can also control people’s political awareness, because the rules create cultural beliefs that make the rule of those in power seem inevitable and right.

The mass-marketing of culture also has its economic undertones. Thus, in capitalist societies, those who produce cultural products constantly produce new needs to expand economic markets. For instance, the mass media report on fashion change is an encouragement for people to buy more clothes; when radio stations or television channels give the latest recordings extensive airtime, it translates to pushing listeners to buy more culturally current music – a produce, feeding new needs in society.

In another dimension, the conflict theorists of culture also argue that culture can be an instrument of political resistance. This is possible through the development and sustenance of new cultural beliefs and practices that can challenge dominant groups' control over others. For instance, re-awakening and reclamation of indigenous culture is one way that groups have used to overthrow colonial rulers, across the world.

Symbolic Interaction Theory of Culture: Symbolic interaction is a sociological theory which try to analyze behaviour and interaction in terms of the meaning people give it. Cultural explanations form a major thrust of this paradigm of sociological thought. In other words, symbolic interactionism is preoccupied with the interpretative basis of social behaviour, and culture provides the baseline and framework through which behaviour and interaction can be conceptualized and explained.

The proponents of this theory argue that, culture, like all types and patterns of social behaviour is socially configured, objectivated and established/institutionalized. This means that culture is the product and function of social relationships, social groups, group dynamics and intergroup relations. In modern time, the media institutions also stand out in this process. Symbolic interactionists state that people do not merely submit to the norms and prescriptions of their culture, rather they are active participants and skillful, producing and shaping cultural products and patterns. Hence, culture is multi-dimensional, with a plethora of choices, it offer members of society to freely determine their individual and collective action and behaviour. On this premise, symbolic interactionists conclude that culture is the creative aspect of human existence.

The New Horizon of Cultural Studies: The emergence of cultural studies, an interdisciplinary subject is a development which is founded on the ideas and frame of the symbolic interaction theory

of culture. In other words, the expositions and approach of cultural studies are derived from the properties of symbolic interaction. Sociologists of this orientation to cultural thought take issues with scholars of conventional and classical social approaches to culture, accusing them of overemphasis on the non-material culture, of ideas, beliefs, values and norms. In their submission as shown in the work of Crane (1994), material culture is identified as having a rising importance in modern society. Cultural studies scholars' areas of reference include cultural forms that are recorded through the print, film, artifacts, or the electronic media.

Cultural studies paradigm of cultural conception and theorizing are influenced by post-modernist theory. Thus, post-modernism is founded on the premise of society not being an objective thing, but that society is founded on the words and images that people use to represent behaviour and ideas. Against the backdrop of this phenomenon, post-modernists take into serious focus the artifacts produced in modern culture. Unlike the classical sociological thought of culture which focus mainly on understanding the unifying characteristics of culture, the scholars of cultural studies orientation tend to view culture as more fragmented and unpredictable. Thus, in cultural studies thought, culture is a conglomeration of images and icons that can be explained and understood in diverse directions, based on the differential prisms and points of observation and of ideological orientation. In the analysis of the cultural studies scholars, the fast changing substance of topical cultural patterns crystallize the complex base on which the modern economy is founded and sustained. Of particular interest to the scholars of this paradigm of cultural thought is the illusion that such a dynamic and rapid changing culture produces.

Functions of Culture

1. *Culture Provides Standards for Human Conduct:* Through its different elements and institutions, culture establish and nurture standards which provide guiding principles and norms for behaviour, status, roles and the accompanying relationships which enable the control of members.

2. *Culture Gives Natural Mark of Identity:* Every culture has distinct patterns which serve as identity, seal and symbol, separating and distinguishing one group of people from another. This is why we can say: this is Yoruba culture, Etche culture, Ogoni culture, Igbo culture, Ijo culture, Kalabari culture, French culture, English culture, American culture, Chinese culture etc. Members of a cultural group therefore ‘wear’ their culture as ‘garment’ with which they are known.

3. *Culture is the Integrating Force of Society:* Culture also function as an integrating force through its process of systematization and interpretation of values, institutions and norms of society. In this function, culture also enrich the values with meaning and purpose.

4. *Culture is the Foundation of Social Unity and Solidarity:* Another function of culture is that it gives the society the basis for social unity and solidarity. And, with functional solidarity institutions and social processes, culture instills the spirit of loyalty, affinity, group consciousness and devotion. Again, through the same process culture also induce and regenerate co-operative initiatives and efforts for the realization of group objectives and worthwhile desirables of the people.

5. *Culture Provides the Structural Frame of Society’s Flourish:* Culture is identified to function as the driving force of the social structure and, as the soul of society. Culture nurture, relate, co-ordinate and store the social heritage and values of a society.

6. *Culture Shape and Mould People*: Culture shape and modify social personality. Every human being is a carrier of specific cultural pattern. In other words, each person's social personality is the function and product of his cultural orientation and background.

Culture Change

The antecedent of culture change is its intrinsic character of being dynamic – a state of continuous flux. Culture change overtime and always, bringing about alteration in the institutions, standards and conditions in society. In other words, culture change introduce and nurture new conceptions, understanding in shared values and, habitual patterns of behaviour. A number of factors precipitate culture change. Some of the factors are demographic change, environmental change, migration into alien and new environments and society, contact with people of different cultures and ways of life, natural and social catastrophe, like epidemic, war, flood, draught and crop failure, economic depression, accidental discoveries, and, even sudden events such as death or rise to power of a strong political leader. Let us discuss these perspective waves of change under the frame of models of culture change:

Innovation: This has to do with a new practice, tool, or principle that gains widespread acceptance within a cultural group. Innovation is said to be primary when it involves the chance discovery of a new principle. It is said to be secondary when it comes from deliberate application of known principles. For instance, firing of clay makes it continuously hard. This is a typical case of innovation which came into being about 25000 years ago (Haviland 2002:421). Application of the firing process to clay, to produce other material culture items, such as pottery items, like bowls etc, is secondary innovations in culture. In recent time, the technological advancement of mankind has facilitated much of culture change through innovation. For

instance, technology has led to changes in kitchen and household organization – microwave, deep freezer facilities etc., are contributing to the disappearance of cultural practices of early cooking. The computer is another major technological strand of innovation inducing culture change.

An innovation can be called a variation when it shows a minor transformation of the existing habitual behaviour under the pressure of slow changing conditions. The slow evolution in the forms of manufactured objects over time, usually represents an accumulation of variations. In the same manner, skirts may be lengthened or shortened, folk tales may grow or ceremonial may become increasingly elaborate and formalized. Variation occurs in all cultures and, at all times. The individual impact in effecting culture change is often so slight as to suggest commonness and negligible, but their cumulative effect over long periods may be immense.

Invention: This is the process whereby innovation involves the transfer of elements of habitual behaviour from one situation and context to another, or their combination into new patterns. Thus, in invention, there is significant degree of creativity. Most of the important technological developments and creativity are of this type. For instance, the invention of the airplane involved the synthesis of such elements as the wings of a glider, an internal-combustion engine from an automobile, and an adaptation of ship's propeller. Inventions are equally common in the non-material aspects of culture.

Since invention always involves a new synthesis of old habits, it is dependent upon the existing content of the culture. A synthesis cannot occur if the elements which it combines are not present in the culture. It is for this reason that parallel innovation so rarely occur among unconnected people of different cultures. Conversely, among people of the same, or related cultures,

parallel inventions are extraordinarily common. The culture provides the same constituent elements to many people, and if one person does not achieve the synthesis others are likely to do so. Therefore, parallel invention appears to be frequent and almost inevitable among people of similar cultures, and almost uncommon among people of different cultures.

Cultural Diffusion: This pattern of culture change involves borrowing, transmission, and spread of cultural elements from one society or cultural group to another, and in the present state of global communication revolution this is very easy and swift, (Andersen and Tylor 2004:82; Horton and Hunt 1980:452). This type of exchange of information and products has been on, throughout human history, because cultures have never been exclusive, or truly isolated. Diffusion is direct when two cultures trade, inter-marry, or wage war against one another. Diffusion is said to be forced when one culture subjugates another and imposes its customs on the dominated group. Diffusion is indirect when items move from culture X and culture Z, via culture Y, without any first-hand contact. This may be through merchants from Y to new markets. It could also be that Y is geographically situated between X and Z, so that what it gets from X eventually gets to Z, and vice-versa. The global advancement in information technology and, the mass media make this process of culture change possible.

Cultural borrowing is associated with the process of learning called ‘imitation’. The necessitating factor of cultural borrowing is the innovator’s feeling that he is in a situation in which the shared habits of his own society are not fully satisfactory. Consequently, he tries to help himself by looking for alternatives or supplementary ways by copying behaviour patterns which he has observed in members of another society, instead of resorting to variation, invention or tentation, to solve his problem.

Cultural borrowing is a common model of culture change. Hence, the overwhelming issues and materials in any culture are the result of borrowing. This is the case across the societies and cultures of the world. Thus, in so many countries of the world, especially America and the Anglophone cultures, language is adopted from England, alphabet from the Phoenicians, numerical system from India, and paper printing from China. Family organization and system of real property is adopted from Medieval Europe. Christianity and many other religions across the world are combinations of elements largely assembled from the ancient Hebrews, Egyptians, Babylonians, and Persians. Metal coinage is of Lydia origin, paper money culture is derived from China, while cheque is of Persian origin. Systems of banking, credit, loan, discount, mortgage, etc., are all derivatives from ancient Babylonian culture, with their modern elaborations from Italy and, England. Modern African, American, and European architectural designs are largely derived from Greek, Gothic, Georgian, etc. Favourite flavours in ice cream – vanilla and chocolate, are borrowed from the Aztecs of Mexico, as they were unknown to Europe before the conquest by Cortez. Tea is of Chinese origin, coffee from Ethiopia, while tobacco is from the American Indians. Yet, domestication of animals were largely borrowed from China and India (see Kornblum 2000:76-81; Haviland 2002:424-428; Andersen 2004:81-83; Kottak 2002:281-282).

Acculturation: This concerns contact between neighbouring cultures. Such contact has always existed, and as a process of culture change. The contact between neighbouring groups is called acculturation when referring to the exchange of cultural features that results when cultures have continuous first-hand contact. The cultures of either or both groups may be changed by this contact. Thus, with acculturation, parts of cultures change, but each group remains distinct. A case in point is the Pidgin English. In situations of continuous contact, cultures have also exchanged

and blended foods, music, dance, clothing, tools and technologies. The major factors of acculturation are migration, assimilation, etc.

Imposed Change: This is the pattern of change that takes place when a powerful group takes over a community or society and imposes a new culture on the people. Imposed change can be internal, in the form of domineering machineries of the powerful group, as in political revolutions. It may also be from the external force through invasion. In such case, the invading powerful group impose its own culture, while prohibiting the original culture of the people, perhaps as a way of social control and assertion of ‘superiority’.

Globalization: This is the current phenomenon of increasing interconnection and integration of the world, especially of ideology, technology and exchange of information, movement of people, economic values and competition, (Iheanacho 2005:34; Kornblum 2000:195). Globalization is characterized by the dissemination and exchange of socio-cultural practices – all of human resources and affairs, from one cultural point and extraction of mankind to another.

The tremendous strides in information technology make the interconnection and transmission of alien cultures possible, from one part of the world to another. There is therefore, continuous obliteration of traditions, customs and purported cultural relativities. In the main, globalization has clutched culture change to a high tension of flux. It may not be out of place to assert that globalization is a high frequency type and advanced pattern of culture borrowing and change process. It is a catalyst to mutual sharing and dependence of people and cultures across the world, bridging the gap between cultural homogeneity and heterogeneity.

Outcome and Properties of Culture Change

- *Culture shock*: This refers to the whole set of feelings about being in an alien cultural setting and the ensuing reactions. It is a chilly creeping feeling of alienation, of being without some of the most ordinary trivial (and therefore basic), uses of one's cultural origin and, cultural space. It is “the feeling of disorientation that can come when one encountered a new or rapidly changed cultural situation” (Andersen 2004:655). This is a first hand experience which people have when detached, and surrounded by cultural practices and lifestyles which are different and impossible in their original cultural space and normalcy.
- *Culture Lag*: This is a culture change condition where one of two parts of a culture which are correlated changes before, or in greater degree than the other parts does, thereby causing less adjustment between the two parts than existed previously, (Ogburn 1957:167). This conception and frame of explanation is mostly applied to the pattern of adaptation of social institutions to changing technologies. For instance, there is lag between the immediate effects of technological change and the social adjustments necessary to make effective use of the new technology.

Apart from technological adaptation, cultural lag is also observed in religious change. Thus, while the structural properties, human reason and ideologies are fast changing, religious fundamentals and conservations are still lagging behind. Many revivalist and reformatory movements emerge, craving and agitating for the archetypal age. Example is the changing attitude towards feminism, against the backdrop of African customs and perception of womanhood.

- *Culture Loss*: This takes place when change assumes the form of extinction of culture. In cases when members of a group

accept any innovation, or diffused trait, the tendency is to discard the older one. Sometimes, it is a loss without replacement. Example is the custom of killing twins, human sacrifice to deities and, at the burial of some prominent monarchs. Culture loss is therefore used in the sense of abandonment of positive or functional cultural facts and trait. In sum, one product of culture change is a loss, either from the negative or positive dimension.

- *Cultural Assimilation:* In the process of culture change assimilation takes place when one culture becomes so intimate with another, that it loses its part or whole identity and distinctiveness. Thus, the convergence of two distinct cultures could occur in a way that both may lose their separate identities and change into one culture. In this case, one culture, particularly the weaker one becomes more vulnerable to losing its concerned parts and identity. However, in spite of the loss, some cultures still retain their identity as subsisting subcultures. Example is the French colonial policy of cultural assimilation.

Conclusion

This opening contribution has made attempt at conceptualizing the substance of culture in human life, as inevitable and necessary fact of existence. It is indeed a complex system which configures thought patterns, of meaning and behaviour that define and regulate the way of life for a given group of people or society.

Culture has ever remained a concern of humanity. From the earliest times in history, its meaning and usage has been in constant evolving trend. This means that culture is an all-time topical and living subject in human development and craving on earth. This is moreso, as one of its cardinal characteristics is continuous change. The ever-changing character of culture come in different streams and patterns, and as influenced by the

causative force and prevailing circumstance and phenomenon. This character of change pervades the whole human cultural diversity. As culture change, it gives rise to, and deposit other properties and conditions in the substructures of society and social system. In the main, the thrust of the discussion is the outline and explanation of the knowledge, manifestation and application of situations and contexts in human existence and developmental strides.

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CHAPTER TWO

DYNAMICS AND MODELS OF SOCIAL AND CULTURE CHANGE

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Conceptualizing Social and Cultural Change

All through human history, different cultures have appeared and disappeared. There have also been changes in people's attitudes, behaviours and perception of social, religious and natural phenomena. The nature, complexity, duration and scale of such changes have occasioned differences in meanings which scholars attach to the phenomena of change. Ekpenyong (in Anele 2004) refers to it as development, progress or evolution. The concepts of development, progress and evolution may at some point criss-cross with social change; they do not denote exactly the same thing. For instance, the concept "progress" is value-laden because it means change in a desirable direction. It is evaluative and judgmental since the value of the person who defines it is imputed. "Evolution", on the other hand, means an increase in the capacity to exploit the environment, to secure and use the resources that it entails. "Development" on the other hand refers to differences within a structure that appear over time and, that are limited by factors already present within that structure.

Defluer *et al.* (in Anele 2004) see social change as alterations in patterns of social organization of specific groups within a society or even of the society itself. To Ekpenyong (1993) such alterations refer to the development of new norms, the modifications of role expectations, a shift to new types of sanctions, the development of different criteria for ranking and,

the introduction and use of new forms of production technologies and techniques. This shows that any form of change in any part of a society or social organization would result in change in other parts of that society or social group. To some scholars, such alterations must be significant. In whatever way social change is defined, what is important is that restructuring or mutation is seen to have occurred in social relationship between members of a community, group or society at large and that the cultural and religious landscape of that society, group or community have been influenced by such restructuring and mutation. This could be at the micro or macro levels. Such mutation implies the modification or replacement of hitherto existing patterns of doing things within any given society, social or religious institution, organization, etc. In other words, social change means that something new has taken place or happened. As Anele (2004:18) puts it, “A new thing has taken over from an old one”. This new thing that has taken place may not necessarily take over from the old system but it could be seen as Odili (2010) puts it, “An emergence of a novel social order which owes something to the past and the present”. Hence, social change is simply a process of continuity in change.

Factors of Social Change

A number of specific factors which co-interact with other factors to generate changes in all societies will be discussed in this section. It should, however, be noted that the exact nature, rate and direction of the changes which these factors produce depends on the particular and peculiar socio-historic conditions that exist in a particular society. Hence, the exact character of social change may not be the same in all societies. Some of these factors of social change are:

Education: The place of education in eliciting social change has been contentious. While some scholars argue that education changes the values, attitudes and beliefs of the educated, others are of the view that education merely brings out tendencies which

are already in them, sharpen their attitudes and norms, and make them to become more conscious of their social and cultural environments. Education facilitates change by enabling people to know about other peoples' culture. It also makes them to be flexible in respect of certain primordial phenomenon and at the same time gives them the ability to adopt new ideas. Through it, people are trained to internalize the attitude of adopting to change.

According to Anele (2004:129), “the cultural base of any society which influences innovation and innovative ideas in people is enriched by education. Through education, people acquire new knowledge, skills and techniques of doing things. These skills and knowledge build up the cultural base, which inevitably give the required support to inventors. Education imbues the beneficiaries with questioning spirit, which is the root of positivism, scientism and empiricism (Anele 2004). These, in turn promote social change. For instance, education has promoted religious tolerance in Nigeria, active women involvement in politics and it enhances individuals' *status quo*.

Population: The fluctuation of population through death, birth or migration results in culture change. Over population may lead to a change in the size of the family. Government policies may affect the number of children to a family. In another, the influx of foreigners bring about culture change. For instance, the influx of westerners into Nigeria has changed the religious outlook of the country. The culture of a particular society is also influenced by other characteristics of population such as sex, fecundity, fertility, mortality, age distribution, etc. – a relatively young population would definitely differ in values and attitude to a selectively older population. An increase in the ratio of females over and against men may lead to high rate of polygamy, prostitution and a culture of high premium for the male child. A change in population leads to social and cultural changes. An increase in a church's membership leads to a decline in their close family-like ties. An

increase in a country's population leads to a change from subsistence farming to a commercial one. Over population, in another vein, leads to rural-urban migration. In this context, rural communities may suffer culture loss. The urban centres may experience high rates of crime and other social vices.

Population change is a social change in itself, but at the same time it can be a factor in the causation of further social change. Increases in the population of an area can lead to other social changes, such as the decline of informal relations, the growth of impersonal, secondary-group relations, and the development of formal institutional structures. Population growth also has the potential of putting considerable strain or pressure on available resources. This is so because additions to current population levels imply increasing demand on societal resources such as housing, water, food etc. Excessive increases in population may result to acute shortages of basic requirements of life and this condition can generate migratory responses or else lead to fierce competition for scarce resources. A natural follow-up to this kind of situation is the emergence of all kinds of social problems such as crime, destitution, poverty, disease etc. The social impact of demographic changes can be quite far-reaching.

The Physical Environment: Human society is made up of the social and the physical components. The physical environment influences the character and activities of a society as well as its culture. For instance, those who live along coastal regions are predominantly fishermen and are familiar with mermaid spirits. The dressing of highland dwellers is quite different from those in the low land regions. An adverse effect on the physical environment will inevitably, affect the society's behaviour and activities. Drought, for instance, over a long period of time would cause the fishermen to opt for some other form of primary or secondary mode of production. Environmental changes such as climates, soil erosion, metamorphosis of lakes into swamps,

environmental pollution and deforestation could be fast and noticeable or slow, gradual and unnoticeable. Whatever forms they occur, do affect human culture. The components of a particular physical environment do promote social change. For instance, an environment rich in crude oil would attract industrialization and urban development. These in turn promote social change. They influence changes in cultural values and practices, religious beliefs and practices, customs and traditions, economic activities, etc.

The physical environment has a strong influence on the cultural and social structure of a society. It influences the character of the socio-cultural forms which a people evolve. For example, the markedly different physical conditions of certain geographic zones, such as the arctic tundra, the arid deserts, or the tropical islands, compel the societies of these regions to develop differently. Another example of how environmental conditions and factors effect social change is provided by societies that are located at geographic crossroads, such as those strategically located within a country or between countries or continents. These societies become zones of convergence and often serve as important centres of trade. Their strategic geographic locations expose them to cross-cultural influences of social change.

According to Igbo (2003:223), environmental phenomenon such as volcanic eruptions, earthquakes, floods and droughts, can cause significant social changes such as changes in a society's population structure. Such environmental phenomena alter the substantive ratios of sex, age, ethnic, occupational subcategories that make up the population. They might also instigate migratory processes (emigration) which again may affect or change the society in several important ways. The physical environment is thus definitely related to social change.

Ideology: Ideology is a way of thinking, tied to beliefs and values that manifest in norms and goals of a society. Ideology may be defined as the complexity of the beliefs and values which are prevalent in a society and forms the basis for rationalizing the peoples' actions (Ekpenyong, 1993). An espoused ideology has the potency of influencing social change. An ideology should be able to address the overall interest of the people, expunge the sources of the people's exploitation and misery, emphasize self-reliance and ensure mass participation in discussions that affect everybody (Anele 1998:83). For an ideology to perform these functions, it should question the *status quo* and favour the restructuring of society. This, in essence promotes social change. The role of ideas in social change is felt more in politics and economy. Ideology influenced the Nigerian Civil war and contemporary shape of the political arena. People vote along religious ideologies. Political ideologies, in turn, influence developments which in turn influence developments in world economies.

Urbanization and Industrialization: The definition of an urban area changes from country to country. In general, there are no standards, and each country develops its own set of criteria for distinguishing cities or urban areas. Urbanization or urban drift is the physical growth of urban areas as a result of global change. Urbanization is also defined by the United Nations as movement of people from rural to urban areas, with population growth equating to urban migration. Urbanization is closely linked to modernization, industrialization, and the sociological process of rationalization.

Urbanization process refers to much more than simple population growth. It involves changes in the economic, social and political structures of a region. Rapid urban growth is responsible for many environmental and social changes in both rural and urban settings and its effects are strongly related to global change issues. The

rapid growth of cities strains their capacity to provide services such as energy, education, health care, transportation, sanitation and physical security. Because governments have less revenue to spend on the basic upkeep of cities and the provision of services, cities have become areas of massive sprawl, serious environmental problems, and widespread poverty.

During the 19th and early 20th centuries, urbanization resulted from and contributed to industrialization. New job opportunities in the cities motivated the mass movement of surplus population away from the countryside. At the same time, migrants provided cheap, plentiful labour for the emerging factories. Today, due to movements induced by globalization, the circumstances are similar in developing countries. Here, the concentration of investments in cities attracts large numbers of migrants looking for employment, thereby creating a large surplus labour force, which keeps wages low. This situation is attractive to foreign investors, from developed countries. Thus, urban poverty serves a distinct function for the benefit of global capital. Urbanization is not always attributed to high density. In Port Harcourt, Nigeria, the cost of living has forced residents to live in low quality slums and shanty towns. In modern times, industrialization of agriculture has negatively affected the economy of small and middle-sized farms and strongly reduced the size of the rural labour market. Due to their high populations, urban areas can also have much more diverse social communities allowing others to find people like them when they might not be able to in rural areas. These conditions are heightened during times of change from a pre-industrial society to an industrial one. It is at this time that many new commercial enterprises are made possible, thus creating new jobs in cities. It is also a result of industrialization that farms become more mechanized, putting many labourers out of work. This is currently occurring fast in India.

Research in urban ecology finds that larger cities provide more specialized goods and services to the local market and surrounding areas, function as a transportation and wholesale hub for smaller places, and accumulate more capital, financial service provision, and an educated labour force, as well as often concentrating administrative functions for the area in which they lie. This relation among places of different sizes is called the urban hierarchy. As cities develop, its effects can include a dramatic increase in costs, often pricing the local working class out of the market, including such functionaries as employees of the local municipalities. For example, Eric Hobsbawm (published 1962 and 2005) in his book *The Age of the Revolution: 1789–1848* states that, "Urban development in our period [1789–1848] was a gigantic process of class segregation, which pushed the new labouring poor into great morasses of misery outside the centres of government and business and the newly specialised residential areas of the bourgeoisie".

The urban heat island has become a growing concern and is increasing over the years. The urban heat island is formed when industrial and urban areas are developed and heat becomes more abundant. In rural areas, a large part of the incoming solar energy is used to evaporate water from vegetation and soil. In cities, where less vegetation and exposed soil exists, the majority of the sun's energy is absorbed by urban structures and asphalt. Hence, during warm daylight hours, less evaporative cooling in cities allows surface temperatures to rise higher than in rural areas. Additional city heat is given off by vehicles and factories, as well as by industrial and domestic heating and cooling units (Park 1987).

Models of Culture Change

Discovery: Discovery simply refers to the identification of something where it is, hitherto, unknown. It is a sudden recognition of a phenomenon or reality which is already in

existence but was unknown until it was recognized or identified. It is a new perception or understanding of an aspect of reality, which already existed. A discovery may not affect a change in society or a particular culture until such a discovery is accepted and shared. For instance, the discovery of fertilizer and modern means of irrigation has a cultural effect on the farming system – the culture of shifting cultivation gives way to permanent mechanized farming. A few examples of the discoveries recorded in human history include the principle of the lever, the atmosphere, a new continent, and the moons of Saturn. When a particular discovery is shared within a society it forms part of that society's cultural store of knowledge and, when that discovery is put to use then it becomes a source of social change.

There are many examples of societies which made important discoveries but did not experience the benefits of such discoveries because they did not put their discovery to use. Take the case of ancient Tibet whose conservative rulers discovered the wheel but prohibited it in their mountain kingdom for almost one thousand years because the rulers feared that the wheel could bring unwanted changes in their kingdom. The ancient Greeks likewise discovered the principle of steam power and actually built a toy steam engine in Alexandria about 100 A.D. But for almost 1,700 years after the discovery, the principle was not put to serious use and so did not generate social change. The same can be said of the discovery of the African continent by Europeans who although knew of the former's existence for several centuries did not colonize it until the 19th century. It was only when Europe colonized parts of Africa that significant social change came about in both the colonized territories and the colonizers home countries.

Invention: Invention refers to the discovery of a new practice, tool or principal that eventually gains acceptance of others, (Haviland 1978). It may refer to a new combination or a new use of existing

knowledge to produce some thing new. In other words, invention is a new application of knowledge. Invention is a systematization of existing elements or ideas to produce something new which aids man in solving problems in his social and physical environment. An invention may be material or social. It may be entirely new or secondary. An entirely new invention is one which happens by chance; while a secondary one is borne out of existing elements. Inventions may be classified as basic or improving inventions. Basic inventions are the application of existing knowledge to breed something new. Modification of existing devices for the purpose of increasing efficiency may be referred to improving inventions. Hence, Anele (1999:97) sees invention as a process that involves a continuous series of modification, improvements and recombination.

There is a constant and intimate relationship between the inventors, his product and the culture setting in which inventions are produced and would be used. There are usually overt and covert cultural needs and demands for inventions. Events in a particular culture determine what is to be invented in that culture, which in turn is being affected by the invention. The inevitable result is culture change. People would tend to change their attitude in response to an invention. All inventions are based on previous knowledge, discoveries, or inventions, as such, the kind and rate of inventions in any society is dependent on the existing stock of knowledge available to that society. This observation has led someone to remark that, “we are not cleverer than our primitive ancestor: we simply have more knowledge to build on”. Inventions happen exponentially, meaning that the more inventions there are within a culture, the more quickly more inventions will follow. By combining a liquid gas engine, a liquid gas tank, a running gas mechanism, an intermediate clutch, a driving shaft, and a carriage body, George Selden in 1895 invented an automobile. The ideas which he combined to achieve his invention were existing ideas, not new ones.

It should perhaps be re-emphasized that invention is not strictly an individual matter but a social process which involves a continuous series of modifications, improvements, and re-combinations. In this on-going process many individuals play preliminary inventive roles, others intermediate roles, while yet others come in at the final, finished stage.

Diffusion: Igbo (2003) identifies diffusion as a model of social change. It refers to the spread of cultural elements or traits from one society or group to another. It takes place both within and between societies. Cultural traits such as musical forms, mode of dressing or language forms may originate from one section or group in a society and spread to other sections or groups within the society. Diffusion may also result out of contact through trade, travel, migration, telecommunication, or conquest. Diffusion occurs whenever societies come into contact. The series of cultural adaptation that followed the contact in the 19th century between African societies and European societies bears eloquent testimony to this view point. In fact, diffusion is the main model of socio-cultural change; most of the content of any complex culture has been diffused from other societies. The diffusion of industrialism (the system and practice of industrialization) from the advanced societies of the west to the less developed societies of the world is one of the most striking contemporary instances of diffusionary social change (Igbo 2003).

In cultural diffusion both material and non-material elements are transmitted. However, material artifacts are known to diffuse more readily than non-material traits such as new norms, values, and beliefs. Diffusion is a two-way process which involves mutual cultural exchange between societies in contact. But as a general rule, the society with the simpler technology borrows more than the society with the more advanced or complex technology. Another feature of diffusion is that it is usually a

selective process. During contact, a group or society does not adopt in its entirety the culture of the other group or society. Rather, it picks up only those traits that appeal to it and rejects the rest. Besides, the borrowed trait is often modified by the receiving group or society. Such modification may take the form of changing the principle, form, function and meaning of the borrowed traits.

Variation: By definition, culture is what has been cultivated. It is the product of many years of continuous history and civilization of a people. It is essentially what has grown from the minds and creativity of a group of people that share a common heritage. The cultural variation among individuals arises because of the influences they have been subjected to. These influences are of two categories: those that act in the early stages of ones formation; and those that arise later as a result of education, reading, travel, and the likes. The culture of a people finds expression in myriad ways. It has three major dimensions. They are the aesthetic, moral, and explanatory dimensions. The aesthetic dimension includes language, literature, art, poetry, music, dance, festivals, cuisine, etc. The aesthetic dimension gives color, enrichment, and enjoyment to a people. It may be shared with outsiders. The moral dimension consists of the values, laws, and ethical framework that underlie a culture. The moral dimension usually stems from the traditional religious roots of a people, and over the ages it could become independent of its religious roots. The explanatory dimension refers to the culture's world views on the physical and the phenomenal world. This is usually reflected in its myths and religious cosmologies. This consists largely of the science of the time and the place. It is important to make a clear distinction between the aesthetic, the moral, and the explanatory expressions of a culture in any description or categorization of variation as a model of culture and social change.

Over the span of human history, the human family has created a magnificent array of cultural expressions in all the dimensions of culture. Even within a country, there are regional variations of cultures. All these make our heritage rich, joyful, and diverse. In discussing cultural variation, and the preservation of cultural heritage, it is the aesthetic dimension that needs to be emphasized. Thus, it would be unfortunate if some of the precious languages of the human family, and the associated poetry and music were to disappear, as happened, for example, with ancient Egyptian and some Amerindian languages. At the same time, it should be stated that it would be impossible to arrest the growth and transformation of cultures. New generations infuse cultures with fresh ideas, visions, and creations, and in the process modify some of their elements. For example, the English or the Tamil language that is current today is very different from what they used to be, say, in the 8th century. The same may be said of the music, cuisine etc. every culture.

The moral dimension of cultures is also constantly evolving. Unlike the aesthetic dimension, there are elements in the moral dimension of every culture that must be modified or discarded. For example, in a great many cultures, the moral dimension included a certain inferior status for women. The explanatory dimension of cultures has been, and can be, affected as a result of the emergence of modern science. This is a very important and sensitive aspect of cultural transformation, and is particularly complicated in non-Western societies which have been drawn into the scientific framework by the intruding and exploiting West. Thus, like living organisms, cultures have to change. Or else, they will stagnate and die. Efforts by cultural chauvinists to preserve and protect every aspect of their ancient modes, especially at the explanatory and moral levels, can be, and have been, harmful to the culture.

The aesthetic dimension of culture infuses civilization with excitement and color, beauty, splendor and delight. Every generation takes pride in its cultural heritage for this is what distinguishes it as a unique flower in the bouquet of flowers that is humanity's collective cultural heritage. Each new generation contributes to it, for the aesthetic dimension is like a stupendous structure to which newer rooms and stories are being continually added. It is this dimension of cultures that must be preserved, cultivated, and shared by all. The moral dimension of culture usually springs from the various religious traditions. It checks an individual's aggressive tendencies. It brings out the best in the individual by encouraging caring, compassion and respect for fellow human beings. It maintains order and sustains societies. However, sometimes it also includes values which, like dusty and worn-out furniture, are no longer useful or appropriate. These need to be cleaned up or discarded. Finally, there is the explanatory dimension which once served a purpose, but which needs to be drastically modified as a result of humanity's ever-increasing wealth of knowledge and information. This dimension transcends national, racial, and religious boundaries. The ancient myths and visionary accounts of cosmogenesis and biogenesis of all cultures must be preserved and protected, re-told and enjoyed, not for their literal truth-content, but for their poetry and symbolism, and also because they remind us of how our distant ancestors pictured the world. But they are anachronistic if taken as part of the belief system in the modern world.

Cultural variations between people within any given nation or culture are much greater than variations between groups. Education, social standing, religion, personality, belief structure, past experience, affection shown in the home, and a myriad of other factors will affect human behaviour and culture. Sure there are differences in approach as to what is considered polite and appropriate behaviour. Much of the variation in culture has to do with food preparation, music, and what each culture considers

politeness. Food preparation, for instance, can be quite different in various cultures. Often, observations on cultural differences are based on an individual's weakness and reflect the individual's inability to connect with that culture.

Properties of Culture Change

Culture Lag: The term cultural lag refers to the notion that culture takes time to catch up with technological innovations, and that social problems and conflicts are caused by this lag. Subsequently, cultural lag does not only apply to this idea only, but also relates to theory and explanation. It helps by identifying and explaining social problems and also to predict future problems. As explained by Woodward (1934), when the material conditions change, changes are occasioned in the adaptive culture, but these changes in the adaptive culture do not synchronize exactly with the change in the material culture, this delay is the culture lag.

Describing socio-cultural change has long been a favorite subject of sociologists. Ogburn (1957) offers a classic theory and definition of cultural lag thus: "A cultural lag occurs when one of two parts of culture which are correlated changes before or in greater degree than the other part does, thereby causing less adjustment between the two parts that existed previously".

When Ogburn described socio-cultural change and culture in terms of "parts" he relied on a very common model of the day that compared society and culture to an organic model in which the various "parts" were analogous to the organs of the human body. Later Ogburn (1957) used the term to indicate a more mechanical model that likened society to machinery that ran either well or poorly depending on the state of the various "parts". While neither of these models remains in great favour, they do provide ways of looking at society.

The genesis of the theory of cultural lag can be found in Ogburn's (1957) fascination with social change and the factors that drive it. Ogburn sought answers to the questions like: why are cars running off the road on curves? He believed that the answer lay in the culture of road building. When the automobile was first introduced, roads were designed for horses and wagons and were narrow with sharp curves and corners. As the speed of automobiles increased, roads were not able to handle the capability of automobiles. The culture of road building (the socially defined concept of what a road should be) had to change. The period required for society to adapt to the increased speed capability of the automobile was Ogburn's (1957) classical description of technologically driven cultural lag. Ogburn's (1957) theory of cultural lag provides, with slight modifications, a solid foundation for looking at the impact of resource depletion in a post-modern society. He described societies in which changes are occurring rapidly and contrasts this to societies in which change is occurring slowly. Generally, according to the theory, more examples of cultural lag can be found in societies in which change occurs rapidly than in societies where changes occur slowly. Four critical factors drive cultural change. These four factors are: invention, accumulation, diffusion, and adjustment. As new inventions were introduced into existing society, maladjustment would occur and a period of adjustment would be required. This underlying idea forms the basis for the theory of cultural lag.

To help distinguish between different types of lag Brinkman *et al* (1997) prefers the term socio-cultural lag rather than merely cultural lag. Brinkman *et al* (1997) use this term “socio-cultural lag”, which they attribute to Frances R. Allen, to indicate that lags involve both social as well as cultural elements. Brinkman *et al* (1997) believe that socio-cultural lags are often overlooked when defining relationships within the non-material aspects of culture. They define a classical lag as occurring when the material part of culture moves ahead of the non-material part. Lags can also occur

when the non-material moves ahead of the material. Brinkman *et al* (1997) and Ogburn (1957) offer compelling examples of non-material socio-cultural lags. An example of this non-material type of lag can be seen in differing attitudes found in various groups about jobs that are suitable for women. The primary factors influencing these changes in social attitudes have been the alteration over time in the beliefs held by different groups, not the introduction of a specific technology. As certain beliefs became more popular in the mainstream of society, culture changes. Other examples of non-material lags can be found in studies of race and gender issues. The resistance of American Southern societies to the call by civil rights groups for integration of public institutions is one example of a non-material cultural lag. Historically, the resolution of a cultural lag has been a positive outcome. It is far less clear whether the resolution of a cultural drag will be as positive. Indeed, cultural drag may have a significant negative effect on society at least in the short-term. In a post-modern society, resource depletion will become a fundamental drag on the direction of society and the underlying culture that defines it. A simple way of viewing the difference between a cultural lag and a cultural drag can be seen in the motivating factors that underlie the cultural changes that occur. In a lag society is being coaxed or pulled, more or less willingly, in a given direction by a perceived benefit. Conversely, in a cultural drag the motivation becomes more of a push. This motivating force is often an unpalatable choice of the lesser of two evils. When faced with this unpalatable choice individuals as well as societies are more reluctant to make changes and tend to resist the push. In this scenario, resistance to change provides an opportunity for individuals to diverge from social norms due to less agreement in individual perceived benefit. This divergence from accepted norms is at the root of many social conflicts. The potential impact of cultural drag may be most easily seen in the post-modern problem of resource depletion. The discussion of using cultural drag to describe the impact of resource depletion on society can use any number of

resources as examples however; two in particular are appropriate to provide a basic example. These are global oil supplies, and the availability and allocation of water resources.

One of the most important keys to understanding society is to be able to understand the motivations of both individuals and groups. In a cultural lag, choice on both the individual level as well as in groups is motivated by many conflicting factors that influence how an individual perceives a given situation. Some of these factors are political, while others are ideological. Additional factors may be cultural or based on religious beliefs. In modern societies, one influential cultural factor is mass media advertising.

The issue of cultural lag tends to permeate any discussion in which the implementation of some new technology is a topic. For example, the advent of stem cell research has given rise to many new, potentially beneficial medical technologies; however these new technologies have also raised serious ethical questions about the use of stem cells in medicine. Another example is law and technology. For several years, there were no legal statutes covering the manufacture, distribution, or use of "designer drugs". Chemistry had progressed faster than legal mores. The gap between the two is called "cultural lag". Most examples involve technology and other parts of our culture: cell phones in primary and secondary school, the internet, and so forth. An interesting topic involves our technological ability to create things for which society is not ready. One example that comes to mind is flying cars. The first was actually built in 1937. Obviously, we can easily build cars that fly. But, we don't. The reason is that the legal institution hasn't figured out how to control automobiles in the air. There are no lanes to stay in. There are no traffic lights in the sky. There is no technology available for air-traffic controllers to keep track of several million flying objects. Another one is the new vaccine against cervical cancer. Religious maniacs wanted it to not become available because they claimed it would allow girls

to be promiscuous. This is a cultural lag. That they would rather women get cancer than be protected from getting sick and possibly dying, at the very least going through expensive medical treatment options, because of their conservative views on sex. Muslims think nothing of sequestering females and denying them the same rights given to males. They claim paternal rights when selecting a husband or wife for their offspring, giving the young no choice.

Cultural lag is seen as a critical ethical issue because failure to develop broad social consensus on appropriate applications of modern technology may lead to breakdowns in social solidarity and the rise of social conflict (Marshall, n.d.). Culture lag, therefore, is slowness in the rate of change of one part of a culture in relation to another part, resulting in maladjustment within society, as from the failure of the nonmaterial culture to keep abreast of developments in the material culture.

Culture Loss: Cultures could be lost only if the societies themselves are lost. If everyone from Yorubaland, for instance, were to pick up and move to Igboland, they might survive as a sub-culture for a time, but intermarriage and bleaching could well lead to full assimilation of this sub-culture into mainstream Igbo society. On the other hand, if a country like Japan were to pour such a great number of migrants into Igboland as to dwarf the local population, then over time the culture might be lost as the Igboland becomes a colony of Japan, with its older population blending entirely into the colony. But, both scenarios are highly unlikely. And so is the cultural extinction that is so often feared. Culture change may assume the form of extinction of a culture. The concept of culture loss refers to the loss by a culture of its individual members through death or by those members joining different cultures. When a people accept a new innovation, there is the tendency to discard the order one. A good example of

culture loss in Africa is the practice of twin killing, open use of human heads in the burial of a chief, etc.

Culture Shock: Most people live all their lives within the bounds of their own native culture. They are thus said to be culture-bound; culture-bound because throughout their lifetime, they have, and act within their own cultural norms and values, while being largely unaware of other values and norms. Indeed, everyone is culture bound to a certain degree because first and foremost people are engrossed in their own culture as the primary culture. Because of this engrossment, when they observe taken-for-granted cultural values being violated they tend to experience what is referred to as culture shock. Culture shock therefore is the disorientation and frustration of those who find themselves among people who do not share their basic values and belief (Broom 1981). Simply put, culture shock refers to initial disorientation a person feels when he comes in contact with another culture (Eke 2006).

Many rural-urban migrants discover to their embarrassment and shock that the city way of life is different from the way of life of the country side. The values and norms operative in the rural environment have no place in the urban setting. Confronted with a new cultural world they feel a sense of disorientation, dislocation, embarrassment and frustration and have to commence a gradual process of cultural adaptation, reorientation and enculturation. Igbo (2003) perceives culture shock as the experience of frustration felt as a result of being confronted with a strange cultural phenomenon or reality which the experiencer finds altogether difficult and tedious to believe or accept because it sharply contradicts the standard patterns of his or her own culture.

Culture shock is the difficulty people have adjusting to a new culture that differs markedly from their own. Culture shock is not a clinical term or medical condition. It's simply a common way to

describe the confusing and nervous feelings a person may have after leaving a familiar culture to live in a new and different culture. Those who move to a new place are bound to face a lot of changes. That can be exciting and stimulating, but it can also be overwhelming. Such persons may feel sad, anxious, frustrated, and want to go home. It's natural to have difficulty adjusting to a new culture. People from other cultures may have grown up with values and beliefs that differ from yours. Because of these differences, the things they talk about, the ways they express themselves, and the importance of various ideas may be very different from what one is used to. Culture shock, however, is temporary. When an individual goes to a new place, such as a new country or even a new city, the individual often enters a culture that is different from the one the individual left. Sometimes old culture and the new one are similar. Other times, they can be very different, and even contradictory. What might be perfectly normal in one culture – for instance, spending hours eating a meal with your family – might be unusual in a culture that values a more fast-paced lifestyle.

The shock of moving to a foreign country often consists of distinct phases, though not everyone passes through these phases and not everyone would be in the new culture long enough to pass through all four phases (Pedersen 1995). There are no fixed symptoms ascribed to culture shock as each person is affected differently (Barna 2009). The first phase is the honeymoon phase. During this period, the differences between the old and new culture are seen in a romantic light, wonderful and new. For example, in moving to a new country, an individual might love the new foods, the pace of the life, the people's habits, the buildings and so on. During the first few weeks, most people are fascinated by the new culture. They associate with the nationals that speak their language and are polite to the foreigners. This period is full of observations and new discoveries. Like most honeymoon periods, this stage eventually ends (Oberg 2009).

When an individual sets out to study, live or work in a new country, he or she will invariably experience difficulties with language, housing, friends, school, work, etc. The next phase is the negotiation phase. After some time differences between the old and new culture become apparent and may create anxiety. Excitement may eventually give way to unpleasant feelings of frustration and anger as one continues to experience unfavorable events that may be perceived as strange and offensive to one's cultural attitude. Language barriers, stark differences in public hygiene, traffic safety, food accessibility and quality may heighten the sense of disconnection from the surroundings (Marvrides 2009)

While being transferred into a different environment puts special pressure on communication skills. There are practical difficulties to overcome, such as biological clock disruption that often leads to insomnia and daylight drowsiness; adaptation of intestinal flora to different bacteria levels and concentrations in food and water; difficulty in seeking treatment for illness, as medicines may have different names from ones native country and the same active ingredients might be hard to recognize. Still, the most important change in the period is communication: those people who are adjusting to a new culture would feel lonely and homesick because they must get used to the new environment and meet people with whom they are not familiar every day. The language barrier may become a major obstacle in creating new relationships; special attention must be paid to ones and others' culture-specific body language signs, linguistic *faux pas*, conversation tone, linguistic nuances and customs, and false friends. Due to the strain of living in a different country without parental support, some students might develop additional symptoms of loneliness, ultimately affecting the lifestyle as a whole. International students, therefore, often feel anxious and have a higher pressure in adjusting to the new cultures. This is even more valid when the cultural distance is wide, as logical and

speech patterns are different and a special emphasis is put on rhetoric.

Again, after some time one grows accustomed to the new culture and develops routines. One knows what to expect in most situations and the host country no longer feels all that new. One becomes concerned with basic living again, and things become more "normal". One starts to develop problem-solving skills for dealing with the culture, and begins to accept the culture's ways with a positive attitude. The culture begins to make sense, and negative reactions and responses to the culture are reduced. This is the adjustment phase. There are three basic outcomes of the Adjustment Phase:

- Some people find it impossible to accept the foreign culture and integrate. They isolate themselves from the host country's environment, which they come to perceive as hostile, withdraw into a "ghetto" and see return to their own culture as the only way out. These "Rejectors" also have the greatest problems re-integrating back home after return.
- Some people integrate fully and take on all parts of the host culture while losing their original identity. They normally remain in the host country forever. This group is sometimes known as "Adopters".

Some people manage to adapt the aspects of the host culture they see as positive, while keeping some of their own and creating their unique blend. They have no major problems returning home or relocating elsewhere. This group can be thought to be somewhat cosmopolitan.

This adjustment phase is followed by the mastery phase in which assignees are able to participate fully and comfortably in the host culture. Mastery does not mean total conversion; people often

keep many traits from their earlier culture, such as accents and languages. It is often referred to as the biculturalism stage.

Mention should be made of “Reverse Culture Shock” (“re-entry Shock”, or “own culture shock”) may take place – returning to one's home culture after growing accustomed to a new one can produce the same effects as described above. This results from the psychosomatic and psychological consequences of the readjustment process to the primary culture (Huff 2001). The affected person often finds this more surprising and difficult to deal with than the original culture shock.

Culture shock has many different effects, time spans, and degrees of severity. It is a subcategory of a more universal construct called transition shock. Transition shock is a state of loss and disorientation predicated by a change in one's familiar environment which requires adjustment. There are many symptoms of transition shock, they include, excessive concern over cleanliness and health, a feeling of helplessness and withdrawal, irritability, glazed stare, desire for home and old friends, physiological stress reactions, homesickness, boredom, withdrawal, getting “stuck” on one thing, excessive sleep, compulsive eating/drinking/weight gain, stereotyping host nationals and hostility towards host nationals.

Costs of Change

Social change nearly always carries with it certain general and specific costs. The general costs involves the overall disruption or disorganization which change visits on existing culture pattern by causing the discarding of or modification of certain elements of the culture, and by undermining deeply-held community values and sentiments. The specific cost of change includes the technical costs and difficulties associated with technical innovation. Whenever new technical inventions are made such breakthrough are always greeted with the fear that the present stock of

machinery and equipment are at the verge of being rendered obsolete or abandoned to waste. This is because peoples interest in them and subsequent demand for them soon takes a nosedive or varnishes altogether. Not only, therefore, does the new invention threaten and often kill the market for the new older models of machinery and equipment, it also destroys the market for technical skills which workers have invested years to acquire but which are now no longer in demand. To remain relevant in the emerging labour market such skilled industrial workers require retraining in the new techniques and designs, and this is not without some personal and social costs.

Furthermore, technical change such as the kind that takes place in the factory production line which involves the introduction of automation and machine power, and the displacement of manual labourers entails job losses. With the introduction of automation few workers are now needed to perform with machines the tasks that several dozens of workers previously undertook. Such job losses arising from technical changes within the factories and industries are certainly counted as costs to the individual workers who have become so disengaged. As would be expected, the cost of social change is not equally distributed. The industry which is rendered obsolete, the workers whose skill is rendered unmarketable, and the workers who are retrenched from industries, all as a result of technical innovation, bear directly the heavy cost of technical innovation. Consumers of the improved products on the other hand create the benefiting end and shouldering no foreseeable costs. Most social changes carry a threat whether real or unreal. On the whole, persons with vested interests who are threatened by social and technical changes manifest a tendency to oppose or resist these changes. On the other hand, those who stand to benefit from these changes tend to accept them with eagerness and much.

Conclusion

Everywhere one looks there are signs of social and cultural change: not just in the schools and the churches and the retail stores, but in the political institutions, and in the household economy, and in the very heart of the family. These changes, which go well beyond the more obvious material changes, have touched the heads and hearts of most people, even affecting some of their core beliefs and values. Signs along the roadside urging young people to use condoms are a measure of how far we have come from the days in which such explicitly sexual topics were tabooed as a topic for public discussion. The simplest things, whether the food on the shelves of supermarkets in town or the satellite dishes that put us in internet contact with the rest of the world, seem to carry the seeds of radical cultural change. The carriers of change are everywhere. The ones that are usually singled out as most pernicious are the media—television, radio and now internet—but there are others, less conspicuous but just as capable of making their impact felt. Young Africans returning from college abroad who take a different view of so much that they grew up with, foreign consultants who advise us that changes in law and land policy are needed if we are to encourage business investment from abroad; social affairs specialists who urge everyone to let their guard down and reveal their innermost feelings, the better to channel them in positive directions. As if all these weren't enough, the harbingers of globalization are stepping off the plane nearly every week to proclaim the urgency of still more changes.

Change itself is not so much the problem as what it may lead to: the death of the culture. In the minds of many, cultural extinction can occur either through the cumulative effect of culture change or through the debilitating effect key changes may have upon the basic institutions of their society. Either way, the eventual outcome of intensive culture change could be the demise of the culture. Culture change is like a tsunami advancing rapidly to the

shore threatening to engulf whole populations, erasing them and all memory of what they once held dear. Once the wave washes over the island and retreats again, all we can expect to find is the debris of what formerly had been a living and vibrant culture. The assumption here is that a people can endure only so much change, just as waves can beat against a building for only so long and with only such intensity before the entire building collapses. At some point at the height of the storm, the waves will topple the edifice just as the impact of cultural change topples the culture. If the force of the cultural change persists, the culture is doomed.

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CHAPTER THREE

DEVELOPMENT THEORIES AND CULTURE CHANGE IN NIGERIA

Eze Wosu

Introduction

My experience, teaching and research in the field of development studies have created a deep thought in comprehending development issues and culture change in our society. In other words, what are development issues or projects and cultural changes? Do developmental projects impact on the culture of the people? What we see as development projects from Government, MNCs; NGOs etc., have either created development crisis or cultural decay in our communities. For instance, our research titled the “End of Culture in Akpor” showed how urbanization and industrialization have destroyed the cultural heritage of Akpor people in the idea of development, (Wosu, 2012). It is imperative therefore, to show clearly the misconception of development issues or what we call modernisation. The sociology of modernization and development embodies the concerns of competing perspectives. We need to focus on the actor and the system, on culture, value and political and economic change, on diffusion and innovation, and on the importance of domestic structures, as well as links with external institutions and world system, (Harrison, 1991). In this chapter, we aim at examining the concepts of development and culture, development theories and show the link between development and culture change in Nigeria.

The Emergence of Sociology of Development

Sociology of Development as an academic enterprise emerged in the 1950s and 1960s as a new product after the World war II.

Within that period, the challenge was an intervention for the purpose of development in poor, backward or underdeveloped countries that had experienced colonial domination and subjugation. This became a puzzled heated scholarly debate ensued therefrom. The post war period was characterised by a radical realignment of the balance of power (BOP) of economic and political power with United States as the dominant power of the capitalist block and the Soviet Union, China, etc representing the communist block.

This period witnessed the emergence of national Liberation Movements and the dismantling of colonial government as a rule system. These challenges took two directions – of Capitalism and, Socialism; each with a radical revolution, and varying characteristics and internal dynamics.

Consequently, a blueprint for promoting specific kinds of development via the state and international aid from the advanced capitalist countries was adopted by the powers that be. Academics conceptualized and systematized the framework as “modernization theory”. The framework assumed that all countries had to develop along a simple upward slope to become like U.S. (the ideal model). Hence, they need to identify and obliterate all obstacles that hinder development, while the alternative expression represents the Third World or underdeveloped countries. It has its organ in the challenges of two camps – U.S. and the defunct U.S.S.R.

In this context, there was an attempt by leaders of African and Afro Asian countries for non-alignment of the Third World. In other words, their idea was a paradigm shift from the modernization perspective. Now we turn into the conceptual clarification of development.

The Concept of Development

Development according to Okowa (1996), is a problematic concept to define, whether social, economic, or political. That is opinion or views of what development constitute varies from scholar to scholar. For him, development comes from hard work, discipline, commitment, skills and the intelligent utilisation of the faculties of man in a sustained manner, over a fairly long period of time. Anikpo (1996) asserts that it is understood that underdevelopment is the antithesis or flip side of development. There are plethora of definitions and dimensions of the concept “development”. It connotes the extent socio-economic and political structures and ethos usually identifies with rich industrialised societies of Europe and North America. While underdevelopment prevails in the poor, unindustrialised areas of the world located in Asia, Africa and Latin America – Third World. So the problems are as much theoretical as well as practical. Development is a hazardous enterprise.

Development differs from economic growth in that it pays attention to the condition of production, for example, the environment affected by economic activity, and to the social consequences, like income distribution and human welfare. Walter Rodney asserts that development in human society is a many-sided process. At the level of the individual it implies increased skill and capacity, greater freedom, creativity, self-discipline and responsibility. Also, Richard Sandbrook (1982), opined that development is the satisfactions and continuous improvement of the basic needs of the people and the maintenance of healthy environment. By basic needs, we mean food, shelter, cloth, employment, health, education etc., and material well-being.

Dudley Seer raised three fundamental questions about development. What is happening to poverty? What is happening to unemployment? And what is happening to inequality? That

development must address these questions very well before any nation can attain development. A Ghanaian scholar Prof Wiredu asserted that development is a dialectical process to be attained by any nations. Because nation lack morals, hitherto, development cannot be associated with it. That the dynamics of development is not static, it involves a leap from one state to another; it is dynamic in such a way that Hegel referred to as “nodal leap”. In the light of the above, Nigeria has suffered moral decay at the level of governance, economic, political, and socio-cultural conditions. Similarly, Claude Ake (1981) opined that development pervades in so far as it amounts to the pursuit of objectives set by the people themselves in their own interest and patterned by means of their own recourse. Hence, development can be meaningful if it is man centered – the redefinition of a country’s international relations from dependent one to a more self-reliant one.

We can go on and on, on the conceptualisation of development. For those in the health sector when once there is a reduction in mortality rate that is development. Those in the educational sector claims that once literacy level is high, that is development. But, in Anikpo (1996) conceptualization, development is *the consistent attempt or effort by human beings to emancipate and/or liberate themselves from both natural and man-made obstacles in order to achieve a more fulfilling life*. This definition captures the multi-dimensional character of development. Also, that every society has the potential or capacity to develop. Again, the difference at the level of development is historical and culturally based resources, tools and strategies which members of society deplore. Development therefore means improvement in a complex of linked natural, economic, social, cultural and political conditions, (Peet and Hartwick, 1999). We therefore, argue that development is a complex and interrelated phenomenon.

Development Theories

Development theories differ according to the political positions of their adherents, their philosophical background and their place and time of construction. They differ also according to scientific orientation, that is, whether predominantly economic, sociological, anthropological, historical or geographical, (Peet and Hartwick 1999). However, social sciences looks at the human being as an individual, at each society as a collective of individuals organised into groups, like class, gender, or race; at the interactions between individuals collectivists, and at the world as a natural entity and a system of interacting societies. So, societies and human conditions vary from one period and place to another - period and place in the development process. The aspect of culture (nature), that is the relations between societies and environments, and the aspect of man in conquering nature becomes critical in development process.

Development theories in this case are efforts by scholars, particularly sociologists, to explain underdevelopment problem in the Third World countries, including Nigeria. We shall briefly examine three (3) broad theories. Each of the theory is a heterogeneous assembly of similar, but not identical view points by different scholars.

The Modernization or Linear Theory: According to Harrision (1991), there is no one modernization theory. Rather the term is shorthand for a variety of perspectives that were applied by non-Marxists to the Third World in the 1950s and 1960s. Its dominant themes of such perspectives arose from established sociological traditions and it involved the re-interpretation, often conscious of the concerns of classical sociology. Such as evolutionism, structural functionalism, systems theory internationalism – all combines to form the idea known as modernization theory.

Modernization sprang from behavioural revolution – a shift in United States social scientific thought, in the 1960s. They sought to identify and examine the conditions that have given rise to development in the West; and where and why such is lacking in the Third World countries. By this, because development connotes capitalism, even on the technological perspectives, capitalism ensures the accumulation of capital for development through investments in the local economy. For instance, it did so in Western Europe, North America, South Korea, Japan, Taiwan, Hong Kong, India, China, etc. Capitalists in these countries invest their capital in the economies of their respective countries. But, do Nigerian capitalists invest their capital in Nigeria? This is a million naira question. We shall come back to it.

The beginning of modernization theory can be traced to antiquity, when the notion of evolution was first used with reference to human society. The idea of progress is a continuing theme in Western intellectual thought. However, it was not until the 18th century that the evolution of societies was studied in systematic way. As Book (in Harrison 1991) remarks: “A long gradual process of social and cultural change considered as differentiation, a movement through defined stages from the simple to the complex, has marked western social thought throughout and dominating the great 18th century programme to establish a science of man and society”. Within the 19th century, social evolutionism came to the climax, where it was reinforced by Charles Darwin’s work. All early sociological thinkers were akin to this tradition; when people were aware that they were living through massive social changes which were radically attaining the structures of society. What then are the key prepositions of the modernization theory?

Modernization as a concept can be taken literally to mean the transition from a pre-modern to a modern state of being. Now, what determines the criteria for modernity? So many explanations

are proffered by scholars. The central notion is that of a desirable change from a state of “irrationality” to its opposite state of “rationality”, from a state of “nothing” to a state of “something”. As we had noted earlier, it was an attempt by Euro-American scholars to explain Third World underdevelopment as a consequence of the Third World countries not being able to attain the industrial and technological levels of “modernity” as found in Europe and North America. By implication, therefore, the Third World countries can only develop or attain development by coping or adopting policies, programmes and practices that will enable them recreate themselves in the image of the developed countries. Associated to this on one hand, is that the industrialised countries are seen as having attained the status of modernity after a long transition to contractual, individualistic, achievement oriented and scientific-rational values, while on the other hand, the non-industrial world is dominated by values lumped together as traditional, predominance of kinship, relations, communal loyalty, inscriptive values and non-maximising of economic behaviour – where social end, take precedence over accumulation. In other words, that the Third World countries are busy with issues of traditions, custom, chieftaincy titles, communal conflict, celebrating marriages, burials, and *ipso facto* busy in land sale etc. These expressions are the causes of underdevelopment or serious obstacles to development.

Modernization theory is a perceived dichotomy between two parallel, unequal sets of values and a notion of social evolution. Note, that the modernization theory as a concept has two folds: the dynamics of economic growth, (the evolutionary trend by Darwin – the origin of species). The assumption here is that all societies must pass through a number of stages from a state of nothing to a state of something. That the Third World must pass through the traditional stage which the western world had passed through, but the third World is still grappling with it. To justify this W.W. Rostow (1962) offered his own schema of “The

Process of Economic Growth” – that societies must pass from Traditional Society as Pre-condition for development to Take off to the Point of Maturity and, to High level Mass Consumption – (details of the stages – see Rostow’s process of Economic Growth 1962). Consequently, we have an evolutionary component in the Communist Manifesto of Marx and Engels – “Stages of Development”. It was in conscious response to Marx’s five stages of analyses – Primitive communalism, to Slave Mode of Production, to Feudal Mode, to Capitalist stage, and to Communist or Socialist stage of development. From the Rostowrian analysis, each of these stages is defined in economic terms. Hence, the Western World occupies the top ladder of high mass consumption, both in terms of industrialisation and technology, while the Third World is still at the traditional stage of development. The modernisation economist theorist have popularised the concept of GNP and GDP as an index of economic growth or progress of any society. Thus, lack of savings, investment, and technology are the major bane in the underdevelopment crisis of the Third World countries. However, there may be a tremendous increase in a country’s GDP but the citizens are in abject poverty, hence economic growth is not solely development. Within the overarching modernization paradigm are sub strands like Index Gap, Psycho-Dynamic and Dyfussionist approaches. They claimed that a gap exist in the Third World countries, hence, they need to copy the western style of development process.

The Euro-American scholars therefore posit that for the Third World countries to develop, they must learn to save, invest, negotiate loan and guide expenditures. Institutions, like the World Bank, IMF, Rockefeller Foundation etc., are there to give aids as and when in need. African economic crisis is due to internal constraints rather than external factors. The dichotomy between “tradition” versus “modernity” like classical Sociologists – Durkheim, Weber, etc emphasised every society must evolve

from traditional stage to a modern stage of development. The transition from the limited economic relationships of traditional society to the innovative, complex economic associations of modernity will impact on the people's culture – values, attitudes and norms etc.

Many critics have pointed out that the principal terms of the theory – the “traditional” and the “modern” are much too vague to be of much use as classification of distinct societies. The two terms do not give any clear indication; instead, the traditional label is offered as a blanket term to cover a range of pre-industrial societies that have different and exceedingly socio-economic and political structures such as feudal, tribal and bureaucratic empires. A careful historical analysis is required of these distinct pre-industrial forms in order to have any hope of understanding the subsequent processes of social change they undergo, (Webster, 2006). Another area of criticism is that modernization theory is based on a historicity; meaning that this does not take into account the historical constellations or experiences of Third World countries. It takes a static view rather than being dynamic. Again, modernization theory is criticized for no being rooted in any form of class analysis and, that the concept of class struggle and contradictions are absent in their analysis.

Modernization theory is clearly an oversimplified model of development that lacks two essential ingredients; an adequate historical input and a structural perspective. Historically, it ignores a wealth of evidence, which indicates that the process of economic growth cannot be encapsulated in simplistic notions about the displacement of “traditional” value systems and institutions by “modern” societies; while structurally, the theory is insensitive to the specific ways in which factors for economic growth like new technology or markets may be interpreted, or modified within existing relationships. More so, the imbalance of power and social class that structure these relationships are

virtually ignored. Again, modernization theory is right to focus our attention on the role of values and attitudes in affecting people behaviour and their response to cultural or social change. The values and attitudes people in the Third World draw on do not necessarily express the ambitions of an “achievement” drive; since this would be unrealistic where economic opportunities are typically very limited. The problem faced by the Third World peasantry is its increasing insecurity; agricultural production in the world economy is now dominated by rich industrial countries, such as the United States. This risk is not new, as Worsley (1982) says; “The world has never been a place where peasants have held power, even when they constituted nine out of ten of the population. They will have even less political influence in the future”.

This is what Marx referred to as peasants in a sack of potato bags. Perhaps, in order to maintain the little influence they have, peasants may draw on “traditional” values as repositories of some security, and be prepared to support political parties that champion nationalism, popular socialism and self-reliance. So, the relationship between values and the economic context is a complex and dynamic process, inadequately conceived by the traditional values/traditional economy – modern values, modern economy dualism of modernization theory. The global modernization could be explained primarily in terms of the development of certain values, norms and motivations – such as the drive for high achievement. Those who cultivate such modernising attitudes, it is claimed, are the entrepreneurs of the business world who use the monetary surplus accumulated through wise and steady investment to expand industry and so generate more investable surplus for further expansion. While countries (third World) which are yet to develop, lack the necessary values – system and entrepreneurial skills to invest any surplus remaining after peoples immediate consumption needs have been met. The critique levelled against the modernization

theory of being ahistorical forced the theory to early retreat by the Dependency theory.

The Dependency Theory: The Dependency theory emerged in the 1960s, through the works of a number of academics and development economists who were concerned over the economic failure and crisis of Latin American countries. Dependency scholars dismissed the notions of modernization theory that a lack of development could be attributed to a deficiency in appropriate modernizing values and that exposure to advanced industrial countries could only be of positive benefit to the Third World. Rather, they argued that the massive and persistent poverty in countries like Argentina, Peru, Chile, Brazil, and Nigeria was caused by exposure to the economic and political vagaries of the advanced countries. The growth of the advanced industrial centres in the World today meant the simultaneous underdevelopment of those countries whose economic surplus the West exploited. Those poor societies should not therefore be regarded as, in some way “immature” or underdeveloped in their economic development; given that, their growth will occur. But so long as they are subject to the appendages of the economic imperialism of the West, their poverty will persist. This stands in opposition to the modernization theory, and explains underdevelopment in an antithetical manner. They argued that it is external links or factors which have created economic backwardness by forging chains of dependence and inequality between a privileged core and an exploited periphery. Modernization theory was essentially ahistorical, while dependency holds that underdevelopment can only be understood as a historical process, at the point of colonialism between 1850 and 1900. This sparked off European scramble for countries over lands, people and raw materials, a process encouraged by the technological innovations in transport and communications, such as the steamship, the new Suez canal and the telegraph, (Webster, 2006).

So, scholars from Latin America and Africa highlighted the negative consequences of capitalism and imperialism on the development ladder of the Third World. Notably among them are Andre Gunder Frank, Immanuel Wallerstein, Paul Baran, Paul Sweezy, Walter Rodney, Dos Santos, Dudley Seer, Claude Ake etc. these scholars argued that in the world capitalist system, development at the metropolis (centre) creates a corresponding underdevelopment in the satellite countries (periphery). A major representative of the dependency theorists is Andre Gunder Frank (archangel) who is most closely associated with the view that the persistent poverty of the Third World is a reflection of its “dependency”. Frank argues that the periods of merchant capitalism and colonialism which forced a specialization of production on Third World countries was primarily export oriented, of limited range and geared to the new material needs of the imperial powers. The Third World elites were incorporated into this system and could do little to establish a more diverse, independent form of economic activity. They became the mere intermediaries between the rich purchasers and the poor (peasant) producers. Frank posits that the comprador elites whose wealth and lifestyles were more and more tied to and, heavily dependent on the activities of the economic elite in the centre (what he calls the metropolitan country), enjoy a high standard of living from that relationship, the masses experience chronic deprivation as their surplus production is taken from them in the local rural region and transferred to the rich farmer and merchants abroad. Frank (in Webster 2006) asserts that there is a “chain of dependency” running down from the highly advanced centres of the world, a hierarchy of “metropolis tic” with their subordinate “satellites” through which the economic surplus is passed upwards within a nation, and then, internationally.

Similarly, Rodney charges that it was Europe that underdeveloped Africa through the unequal exchanges that occurred during the colonial era, till now. The blame was purely on western

imperialism – hence, the underdevelopment of the Third World countries is due to her integration into the orbit of capitalism.

For the dependency theorists, the only way of stopping the exploitation of this surplus is by delinking or breaking the chains of dependency by which it is transferred; and become self-reliant. The only people who can do this they argued is the Third World working class, and the only weapon strong enough to achieve this Socialist revolution, which would remove the comprador elite, the weak link in the chain.

Ben Naanen pointed out the failure of some dependency theorists to stress the interplay of internal and external variables in the perpetration of underdevelopment leading to the modes of production frame. Again, the concept of “dependency” is much too vague to be of use, failing to clarify clearly the sense in which Third World countries are dependent on the core countries. As O’Brian (1975, cited in Webster, 2006) says, Frank gives us a circular argument that dependent countries are those which lack the capacity for autonomous growth and, that they lack this because their structures are dependent ones; by implication, it tells us very little other than that economies are not autonomous but depend on each other for growth. Nothing in this that is peculiar to Third World countries. For example, Cardoso (1979), believes that capital investment does promote the development of some locally controlled manufacturing, he now speaks not of “dependency” but “dependent development”.

Finally, Bill Warren (in Webster 2006) challenges Franks for failing to analyse production relations property. However, unlike them, he does not believe that the underdevelopment of the Third World will persist even if it is true that at the moment its production system is a complex mix of capitalist and non-capitalist activities. Warren stated that what are thought of as aspects or features of underdevelopment are in fact the features

typical of any society going through the socio-economic transition to capitalism. In other words, Warren argued that Third World countries are not doomed to stagnation or enclave development. While their historical experience is distinctive, it is not unique. He accepted that they do rely heavily on advanced industrial societies for economic growth, especially for advanced technology. “That the distribution of world economic power is becoming less concentrated and more dispersed, and the countries of Asia, African and Latin America are playing ever more independent roles, both economically and politically”, (Warren, in Webster, 2006). Warren claims that the Third World contains the newly industrialising countries of the world economy and as capitalist penetration becomes deeper and more successful in the Third World it generates its own capacity for growth.

The Mode of Production Theory: Succinctly, they argued that whatever is the crisis in development theory must not be blamed on either the modernization or dependency theory, rather it is the sociological trend prevalent at any point in time. Now, the character of the state becomes pertinent. Scholars like Brenner, Warren, Laclau criticised the dependency theory for underrating the role played by internal social forces and class configuration within the Third World countries. Laclau and a host of “articulationist” theorists criticised Frank’s simplistic assumption that capitalism permeates and, subsequently completely displaces pre-existing, non-capitalist systems. Hence, rather than examining how much capital is taken out of Third World countries as Frank does, the neo-Marxist (Laclau and Co), prefer to explore the relationship between different systems of production and the implication this has for general economic growth. To them, an objective and articulate understanding of underdevelopment must consider all the factors – internal and external in the underdevelopment process. They seriously warned of the danger of looking only outward for the problems of Africa’s

underdevelopment. They seem to be a valid compromise between modernization and dependency theories.

Trends in Development Theory; Towards a New Convergence

We have seen a number of differing views and accounts of Third World underdevelopment debate. Also seen, is how critical the assumptions made by the modernization and dependency theorists. However, there is a sense in which neo-Marxists and neo-Modernization theorists are coming together in their respective accounts of the Third World, though it is not to say that a new development consensus has been established. But, what we can see is a trend of recognition by modernization theorists, that the importance of history of economic and political inequalities have been underplayed, (the global rift between North and South), while underdevelopment theorists have with increasing vigour began to take seriously the importance of local political and cultural institutions in the Third World accountable as obstacles or impediments to further developments. We will therefore consider the views of Apter (1988) and Mouzellis (1988) who represents the neo-modernization and neo-Marxist schools, (cited in Webster, 2006). Apter argues that the two perspectives seem irreconcilable at first sight, “each can be applied to the same process to show different systemic tendencies simultaneously at work”. Modernization theory, he says, emphasis the growth of a complex, urban-based middle class, which in turn encourages increasing social integration; underdevelopment theory draws attention instead to a process of “polarisation” or division and conflict between social classes and groups within the third world. Apter argues that both perspectives can be correct so far as he believes it is possible to demonstrate that there are tendencies towards both integration and polarisation occurring simultaneously as societies develop; integrative tendencies and a moving equilibrium can go together with polarisation, and each as a function of growth. As development occurs, the technological innovation it brings tends to create unemployment and

marginalize less advantaged sectors of society, who are increasingly likely to resort to violence. He sees such violence or crisis as a way of resolving the problems of development rather than being pathological to societal growth. These innovations are apparent in industrialised societies, but the way conflict is displayed and managed is likely to be very different from the expressed in the Third World. The attempt by this scholar (Apter) to synthesis the culture, value-oriented focus of modernization with the more economically oriented underdevelopment theory is still at a provisional stage, and needs much more work. However, there is a growing interest by theorists of both right and left to go beyond the impasse of modernization and dependency nexus.

Culture and Cultural Changes in Nigeria

Culture is a complex phenomenon. There is no single explanation of how it is transferred or transmitted; hence it has diverse strands and problems. This variant problems focus on large scale changes in the social structure and process like industrialization, urbanisation or modernization which are assumed to create new classes and group of people with varying views, opinion and life style, (Wosu, 2012). But in a generic definition, culture is defined as the totality of a people's mode of life, (Maduka, 2010). This comprises arts, mores, technology, scientific inventions and attitudes to life.

Culture which refers to complex whole – includes knowledge, belief, art, morals law, customs, and any other capabilities and habits acquired by man as a member of society (Taylor, in Wosu, 2012). This, in generic term is why culture is the total way of life of a people. These include the way people think, eat, reason, and dress, interact, and/or socialize. Thus, in Nigeria, these characteristics or attributes of culture combine to generate the creative energy of the people of the country which inform the dynamics of the modes of behaviour of individuals in the society. So culture and development are seen as intertwined concepts.

There is a growing complexity in the development theories. Our focus should go beyond the argument of the right and left scholars. In examining the cultural changes, it should be considered from the internal and external factors – the mode of production thesis. More so, within the globalised economy, we need to understand the sociological factors that are prevalent. We are now in the world of ICT (revolution in technology), so the widest view of cultural or social change in technological advanced societies was that they were converging towards a common pattern. For instance, mass education, mass literacy, mass media, mass production and mass consumption were eroding the distinctiveness of national cultures, national identity of life style and attitude, without regard to political ideology or the complexity of national government. The industrial system it was believed was coming to predominate over historical, cultural, political or ideological influences (Noble, 2000; Wosu, 2012).

However, Lenin believed in the new time and methods developed by the America. Fredrick Taylor should be adopted by Soviet manufacturing industry. That is to say that the logic of efficient organisation is the same, regardless of the cultural traditions of the society that adopts it. Thus, the emphasis should be on the system of interrelated and interdependent elements, each intermeshing and interacting together as part of a systemic whole. Change is ubiquitous, irresistible and inevitable. All cultures are characterised by change because all through human history or civilisation, different cultures have appeared and disappeared. It has also affected people's behaviour, attitudes and perceptions of social and natural phenomena. Even the social relationship with members of the same society, has always witnessed tremendous changes, (Anele, 2004).

Conclusion

The study have x-rayed the emergence and concepts of development and culture, examined the development theories, trends in development theories; towards a new convergence, and cultural changes in Nigeria. Underdevelopment theory encapsulate a number of limited but distinct perspectives including classical imperialist, dependency theory (articulationist), urban bias, and post- Marxist analysis. The general trend has been towards a more historically informed analysis of economics, political and culture dimensions of social change which, while still recognising the importance of capitalist economic interests as globally determinant, acknowledges that at national and local levels such interests are shaped by and have effect through the indigenous political and cultural institutions. So, we have seen how the Third World economy is distorted and unevenness prevails. This distortion is reflected in cultural institutions and patterns, which have the tendency of “modernity”. Thus, culture change is dynamic. But its dynamic nature has really compounded the problem of identification or observation. Moore (in Anele, 2004), provides four variables through which cultural change or social could be identified or observed as scale, brevity, repetition and mensuration.

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CHAPTER FOUR

BOKO HARAM IN THEORETICAL CONCEPTION AND SOCIO-CULTURAL MATTERS ARISING

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Introduction

As a religiously plural society, Nigeria always experience religious fundamentalism and revivalism oriented violence. Yes, such has been a feature of the Nigerian state and religious landscape, beginning with the Maitasine sect of the early 1980's. Currently the Boko Haram has taken the centre stage in the history of Nigeria's encounter with fundamentalist religious sects. Boko Haram has changed the gear and tempo of religious fundamentalism in Nigeria to the level of insurgency, threatening the fundamental sovereign existence of the nation. The continuous activities and onslaught of the Boko Haram has remained a very difficult puzzle for the Federal Government and security agencies to handle. The insurgency and onslaught of Boko Haram has not only affected the entire peace and unity of the country but also threatens socio-economic development. In fact, the insurgency seems to have defiled all possible solutions at addressing the security challenges it pose to the nation. "Millions of helpless Nigerians are now at the mercy of this dreaded sect that leaves in its trails sorrow, tears and death" (Dozie Onwuzuligbo, 2012). What a devastating change in the style of prosecuting fundamentalist religious course.

The Federal Government, civil society groups and all well meaning Nigerians have condemned the operations of the Boko Haram sect, and called on them to embrace peace and dialogue in

their quest to express their grievances. Yet, they have continued to unleash terror unabated. The current spate of crime orchestrated by the sect – frequent and indiscriminate bombings, massive destruction of lives and properties worth billions of naira remains worrisome. People now live with the fear of the unknown, not knowing where the next attack would occur. Suspicion has become endemic, leading to the entrenchment of the culture of instability and insecurity in the social system, and the nation at large. Most worrisome in all this, however, is the inability of the Federal Government and security agencies to provide lasting solution to the menace of the Sect. This has further introduced fears on whether the Nigerian state is capable of protecting the lives of her citizens.

As more-and-more people continue to be victims of Boko Haram, it has become imperative to examine the insurgence and its effects on the state and national integration. This is necessary because the unity of the country is at stake. To achieve this, we shall begin by analyzing the historical background of Boko Haram in the light of its etymology, ideology, and the objectives that led to the formation and sustenance of the sect. A detailed view of the series of bombings and the operations of this deadly sect will be highlighted. It is assumed in this research that there are several dimensions to the Boko-Haram menace. Our study will seek to discuss all these. There will also be a general appraisal of the objectives of Boko Haram under three theoretical frameworks: assimilationism, political liberalism and liberal multiculturalism approaches. The challenge is to engage the Nigerian state on ways to tackling the menace of Boko Haram. The key research question will be: In what ways can the Nigerian state successfully navigate the Boko Haram menace such that overtime a measure of peace, stability and unity will be achieved? The paper will adopt socio-political approach.

Historical Background of Boko Haram

The Name: Etymologically, Boko Haram was not the official name of the group. Its official name is “*Jama’ atu Ahlis Sunna Liddawati Wal-Jihad*” which in Arabic translation means “people committed to the propagation of the Prophet’s teachings and Jihad”. However, “Boko Haram” is the local name given to the sect by residents of Maiduguri, where it was founded in 2002. The term Boko Haram is a derivative of two Hausa words “*boko*” meaning “animist” or “western education” and “*haram*” literally meaning “sin” or “forbidden”. The name Boko Haram loosely translated from Hausa language means “Western education is a sin or forbidden”. The sect adopted this name due to its strong belief that western education is corrupting Muslims (http://en.wikipedia.org/wiki/boko_haram: retrievedjune10,2012). Therefore, Boko Haram is an Islamic sect that is anti-western education and culture.

Ideology: Boko Haram is defined by two major ideologies. The first is that western education is corrupting and it should be resisted at all cost, and in alternative replaced with Arabic education. The second is that western or modern science and culture is anti-Islam. Boko Haram therefore, opposes not only western education but also modern science. These ideologies were clearly stated by Muhammed Yusuf, the founder of the sect, in a BBC interview in 2009. In the said interview, Yusuf declared that the belief that the earth is spherical in shape is anti-Islamic belief and it should be totally rejected along with the theories of Darwin and that of the conception that rain comes from water evaporation through the sun, as thought in modern science (http://en.wikipedia.org/wiki/boko_haram: retrievedjune102012).

The Emergence: Historically, the group is said to have been in existence right from the 1960s, but only started to flourish in 2002. The group was founded by Muhammed Yusuf in 2002 in the city of Maiduguri with the aim of establishing a *Shari’a*

government in Borno State, under former Governor Ali Modu Sheriff. Yusuf established a religious complex that included a mosque and a school where many poor families from across the country and from neighboring countries enrolled their children.

In 2004, the group moved to Kanamma in Yobe State where a base was established and named “Afganistan”. From there, attacks were launched at nearby police stations and several police officers were killed. Its leader, (Yusuf), was known to be very hostile to democracy and the secular educational system. His agitation was that all political and educational institutions should be focused towards Arabic and Islam course, otherwise, there will be war declared against the Nigerian society.

Yusuf attracted many followers from the unemployed youths, by speaking out against the police and political corruption, as a Human Rights Watch researcher Eric Guttchuss told IRIN News. Abdulkarim Mohammed, a researcher on Boko Haram added that the violent uprising in Nigeria is ultimately due to “the fall out of frustration with corruption and attendant social malaise of poverty and unemployment” (http://en.wikipedia.org/wiki/boko_haram: retrievedjune102012).

According to Ekanem, et al, (2012:233), the followers of the sect are said to be influenced and indoctrinated by the Quranic phrase which says “that anyone not governed by what Allah has revealed is among the transgressors”. Boko Haram propagates the version of Islam that makes it “*Haram*”, (forbidden), for Muslims to participate in any political or social activity associated with Western society. These activities considered “*haram*” include voting in election, wearing shirts and trousers or receiving secular education.

As far as Boko Haram is concerned, the Nigerian State is secular, in the sense that unbelievers are governing it. This tradition was a

follow up of the fall of the Sokoto Caliphate to British control in 1903. Since then there has been a strong resistance to Western education. This was further aggravated by the insensitivity of the political elites of the Northern region, who placed little or no attention to education. It was because of this, that Muhammed Yusuf established an Islamic school where many poor Muslim families from across Nigeria and outside Nigeria identified with him and enrolled their children. The political goal is to create an Islamic state, and the school has been a recruiting ground and centre for Jihad strategies to fight the state (*The Nation*, July 3, 2011, p.17).

Objectives: There are no clearly stated objectives of the Boko Haram sect. However, from its etymology, ideology and the historical circumstances of its emergence, it could be speculated that one of the primary objectives of the Sect is to Islamized Nigeria or, at least the northern states of the country. That is, its political objective is to create an Islamic state devoid of any western element or culture. Surely, this is an ambiguous task. It was this goal that prompted the declaration of *Shari'a* in most northern states of the federation with the renascence of democracy in 1999. Boko Haram is an offspring of the *Shari'a* initiative. It is the attempt to actualize this goal that Boko Haram is agitating – that the states eschew western education, culture and modern science, while Islamic education should be introduced. The refusal of the state to yield to these seemingly irreconcilable demands result in the massive lost of lives and properties as we see today.

Activities and Some Attacks of the Boko Haram

As stated already, the emergence of Boko Haram has a long history. However, it started gaining ground during the renascence of democracy in 1999 and the subsequent declaration of *Shari'a* law in most northern states of the federation. The first recorded bloody clash between Boko Haram and security agencies took

place in 2009, following an investigation and intelligence report that the group was arming itself. The arrest of its leaders in Bauchi resulted in the death of about 800 people (<http://www.bbc.uk/new/world-africa>). Prior to these events, several Muslim leaders and at least one military official warned the authorities about Boko Haram, but these warnings were ignored. In Yobe State, the Boko Haram members employed fuel-laden motorcycles and bows with poison arrows to attack police stations. On July 30, 2009, there was the allegation that Yusuf, the leader of the sect was killed by security forces after he was arrested and paraded (*The Nation*, 31 July, 2009, p.6).

A similar attack occurred in January, 2010, when the sect struck again in Borno State, killing four people in Dada Alamdri ward in Maiduguri (*The Nation*, February 2, 2010, p.8). To demonstrate their intense disdain for the Nigerian state and undermine its criminal justice system, on September 7, 2010, Boko Haram freed over 700 inmates from the prison in Bauchi State (*The Nation*, September 8, 2010, p.12).

By December 2010, Boko Haram was said to have bombed a market leading to the arrest of 92 of its members by the police (*The Nation*, December 28, 2010). On Friday, January 28, 2011, the group assassinated a gubernatorial candidate along with his brother and four police officers (*The Nation*, January 29, 2011, p. 12).

In 29 March, 2011, the police foiled a plot to bomb an All Nigerian Peoples Party (ANPP) election rally in Maiduguri, Borno State. This was linked with Boko Haram. On April 1, 2011, a day before the legislative arm election in Nigeria, Boko Haram members attacked a police station in Bauchi State. In 9 April, 2011, a polling booth was reportedly bombed in Maiduguri. Also, on 15 April, 2011 the Maiduguri office of the Independent National Electoral Commission (INEC) was bombed and, several

people were shot in a separate incident that same day. Boko Haram killed a Muslim cleric and ambushed several police officers in Maiduguri on 20 April, 2011. Also on 22 April, Boko Haram freed 14 prisoners in a jail break in Yola, Adamawa State (*The Nation*, April 25, 2011, p.14-15).

The Chronicle of these deadly attacks continued on Tuesday, February 8, 2011, with the group giving conditions for peace. The sect demanded that the Borno State Governor, Senator Ali Modi Sheriff, should step down from office with immediate effect and allow its members to reclaim their mosque in Maiduguri, the Borno State Capital (*The Guardian*, February 10, 2011, p.6). Following these insurgences, the Governor elect of Borno State, Kashim Shettima made an offer of amnesty on 9 May, 2011. This offer was rejected by Boko Haram (*The Nation*, May 10, 2011, p. 7).

On 29 May, 2011, Boko Haram carried out series of bombings in the northern region that left 15 people dead (*The Nation*, May 10, p.7). The deadly sect carried out its most deadly suicide mission on June 17, 2011, when it wrecked the police force headquarters in Abuja. This attack was the first suicide bombing in the history of Nigeria and was targeted at the Inspector General of Police, Hafiz Ringim. This was followed by the bombing of the United Nations Building, on 16 August, 2011 (*The Nation*, June 18, 2011, p. 1-2).

There were also series of bombings on 27 June, 2011 at Maiduguri which claimed not less than 25 lives. Another similar bombing (of a beer garden) in Maiduguri was carried out on 3 July, 2011, in which twenty people were killed. A Christian Fellowship Church in Suleja, Niger State was bombed in July, 2011. The spate of bombing and blood shed culminated in the closure of the University of Maiduguri on 11 July, 2011 due to security concerns (*The Nation*, July 3, 2011, p.16).

On 4 November, 2011, the deadly Islamic sect carried out another bombing at Damaturu in which people died and others injured. On 25 December, 2011, another bombing also took place. Successive bombings were carried out on 5&6 January, 2012. This was followed by the Kano bombings of January 20, 2012. There was a claim by the Nigerian Army that it killed 11 Boko Haram members on 28 January, 2012. In February 8, 2012, Boko Haram claimed responsibility for a suicide bombing at the army headquarters in Kaduna. This was followed by another prison break in which 119 prisoners were released, and one warder killed. On 8 March, 2012, an Italian engineer Franco Lamolinara and, a Briton Christopher Mcmanus were killed by the Boko Haram sect during a British hostage rescue attempt. Still, on 9 June, 2012, Boko Haram bombings at Police Headquarters, Maiduguri resulted to the death of 8 persons leaving 19 injured (Etisalat Daily Highlights, 2012).

The list of bombings is unending. Many more deadly bombings, killings and difficult types of arson and crime are still been carried out by Boko Haram on regular basis. All these points to one singular fact – that there is high level of insecurity amongst the security agencies. It is clear, that if Boko Haram could bomb police headquarters in the presence of security officers, without any interference, then, there seems to be loss of hope of stopping the insurgency. This situation has made Onwuzuligbo (2012) to assert that “the Boko Haram menace has made nonsense of the security set up, as people are being killed and properties destroyed in the presence of security personnel”.

Factors Responsible for the Emergence and Sustenance of Boko Haram

The evolution and sustenance of the Boko Haram sect and insurgency could be attributed to certain identifiable factors that have made it difficult for the Federal Government and security

agencies to provide lasting solution to it. These range from political to economic, religious, ethnic and foreign factors.

1. *Political Corruption:* The evolution and sustenance of Boko Haram in Nigeria is not unconnected to the political lapses evident in the country. It is against this backdrop that Okoro (2012:23), in his article “Africa and Global Terrorism” argued strongly that the political elites are the chief fueling agents of the Boko Haram insurgency in Nigeria. He authenticates his position with the fact that since the evolution of Boko Haram and its ignoble crusade of destruction and perfidy, the political leaders have not taken necessary steps to put a final stop to it. Hence, he argues that Boko Haram is simply working out to ensure a return of political power to the predominately Muslim north, of Nigeria.

A similar argument is made by Kalu U. Eme (2012:197), in his article “Religion and Conflict Transformation in Africa”. Eme stresses that religious crises in Nigeria are products of high-level manipulation by the political class/government. Some of these top-level politicians, according to him, want to pursue a particular course and as a result hire people to do the fighting for them, under the guise of religious course. Clearly, there is a political dimension to the evolution and sustenance of the Boko Haram insurgency in Nigeria. There is political corruption, political hegemony, political manipulations amongst politicians and government officials. This ugly situation of the Nigerian state was partly what created avenue and comfortable accommodation for the birth and sustenance of the deadly Islamic sect that has defied all strategies to nip it in the bud.

2. *Economic Paralysis:* There is also economic dimension to the evolution and sustenance of Boko Haram in Nigeria. Some scholars subscribe to this view and link the present religious insurgency in the Nigerian state to extreme poverty, illiteracy, mass unemployment among youths, and poor infrastructural

development. There is also the problem of dichotomy between the “have” and the “have not”, the “rich” and the “poor”. In fact, against this backdrop, some scholars have argued that where such variables are evident, crime becomes inevitable. The pathetic situation of economic paralysis made Claude Ake (1989:26) to describe Nigeria as a “society of beggars, parasites and bandits. It is therefore, arguable that the economic situation of the country contributes significantly to the birth and sustenance of Boko Haram and allied insurgent and militia groups.

3. *Religious Hegemony*: Obviously, the Boko Haram sect also has a religious dimension. More than other factors, the deadly sect is seen as an Islamic fundamentalist group, which seeks to eschew western education and culture from the Muslim populated north. One major reason for this Boko Haram project is the belief that western education is as corrupt as it is incapable of promoting the moral ideals of a true Muslim community. This Islamic fundamentalist sect sees western education and culture as a reproduction of Christian culture. Therefore, for them, accepting Western education and culture implies accepting domination of Christians over Muslims. But this is what some Muslims are unwilling to do. One could then speculate that it is in furtherance to resisting domination of Christians over Muslims that the Boko Haram sect was born and continued to be sustained.

The crisis of governance in Nigeria, which expresses itself in the inability of successive governments to promote the economic and social welfare of the people, has encouraged a passionate retreat to religion in the search for solace. Unfortunately, majority of the adherents who retreat to religion for survival lack understanding on how people living in a religiously plural society co-exist. Thus, as more-and-more people retreat to Islam or Christianity for their survival, a religious hegemonic culture is created. As a result, religious insurgencies become unavoidable. This partly accounts for the evolution and sustenance of Boko Haram.

4. *Ethnic Sentiments:* Although, the Boko Haram insurgence is arguably political, economic and religious, what makes it more problematic is the fact that it is also ethnic oriented. In fact, the relationship between ethnic and religious identities is usually a misconception that one interlaces with the other. Ethnic issues are usually interpreted as religious issues and vice versa. This to an extent has also contributed to the sentimental obstacles making it difficult for the Nigerian government to provide the necessary political framework that could navigate this ugly menace. It is against this background, that some of the northern leaders including members of Borno State House of Assembly, and the Sultan of Sokoto have called for amnesty opportunity (Ekanem, et. al. 2012:240). Quite clearly, there is then an ethnic dimension to the evolution and sustenance of Boko Haram in Nigeria. This understanding is necessary in attempting to tackle the menace.

5. *Foreign Forces:* There are speculations from all corners that the Boko Haram sect is sponsored by foreign terrorist groups or at least is affiliated or infiltrated by one or another of such groups. Although, in a local radio interview, a spokesman for the group is reported to have denied any foreign linkages or sponsorship, (Okoro, 2012:24). The activities of the group, however, show that, there is the likelihood of a foreign linkage, to any of Al Shabab, al-Qaeda or some foreign fundamentalist group(s). Conclusively, the evolution and sustenance of Boko Haram also has a foreign dimension to it.

It is clear from the forgoing, that the Boko Haram menace is not simply a religious issue, but also a political, economic, ethnic and of foreign influence. Okoro (2012:2) is again proved right when he argues that Nigeria has increasingly become vulnerable to radical Islam. This vulnerability is also facilitated by poverty, political corruption, absence of rule of law, and a fractious society of about 250 ethnic groups – coupled with a population that is

generally seen to be split between Christian Westerners and Islamic Easterners.

Conceptualizing the Boko Haram Insurgence in Theoretical Frames and Approaches

It is clear that the menace of Boko Haram defies all possible platform for dialogue that the Federal Government has provided. The declaration of amnesty has yielded no positive result. The use of force by security agencies proves anemic and unfruitful. The effective strategy to tackle the Boko Haram insurgence remains a puzzle to the Nigerian state.

It is pertinent to state that the answer to this question may not be a straight-jacketed one. However, any objective response must as a matter of necessity consider the fact that the conflicting demands of diversity are inescapable reality of a plural society like Nigeria. In fact, Bhikhu Parekh (2000:196) has argued that a plural society faces two conflicting demands. In the first place, such a society is confronted by the demands to foster a strong sense of unity and common belonging amongst its citizens, otherwise, it cannot act as a united community, able to take and enforce collectively-binding decisions and, to regulate and resolve conflicts.

Secondly, a plural society cannot ignore the demands of diversity either. This is because human beings are attached to and, shaped by their culture, hence their self-respect is closely tied up with respect to the group. The basic respect we owe our fellow humans extends to their culture as well. People's respect for their culture also earns their loyalty, gives them the confidence and courage to interact with people of other cultures and facilitate their integration into the wider society.

Faced with these two conflicting demands – maintaining unity on the one hand and, respecting diversity on the other, conservatives, nationalists, political analysts and philosophers have sought to

invent political structures that can enable them reconcile these conflicting demands in a just and collectively acceptable manner. There are several of these frames, but only three, namely: assimilationism, political liberalism and liberal multiculturalism approaches will be briefly discussed and applied to the Nigerian experience of the Boko Haram insurgency.

Assimilationism Theory and Approach: One way to approach the menace of Boko Haram in the Nigerian state is to look at it from the view point of assimilationism framework. The proponents of this theory are the “Melting-Pot” theorists in the United States (Nimmi Hutnik, 1986: 152-153). Eriksen (2002:123, 284-285) has argued that in assimilationism approach, liberal states insist that minorities compulsorily integrate into the majority culture by shedding off their boundary markers such as languages and cultures so that on a large scale the minority will eventually disappear and melt into the majority culture. Examples are the cases of Breton and Provencal who have assimilated to become French. The Norman upper class and the Cornish have also assimilated into the English culture. Parekh (2000:197) notes that in the assimilationist’s approach, the nation state is the ideal. It is believed that the only way to have a stable and cohesive polity is to create a homogenous society in which members share a common national culture, including common values, ideals of excellence, moral beliefs and social practices.

Although, the concept of assimilationism was primarily used to address cultural identity. However, it can be applied to the Boko Haram experience. In this context, it would mean that the Boko Haram sect, who by implication is a religious fundamentalist group should shed off its religious identity and assimilate into the national culture. That is, it should accept the western culture, already transmitted to us by the Colonial masters. After all, we have accepted the western culture as our own, lived and developed with it for years. Since, Christians and others are not

complaining, then, Boko Haram should not complain as well. Otherwise, it is deliberately revolting against the state.

Generally speaking, there might be nothing wrong with assimilationism approach, if the minority in this context (members of the Boko Haram sect) freely decide without compulsion to assimilate into the majority culture – western culture. The problem however, is whether assimilating into the western culture in this way does not presuppose compulsory marginalization of the Islamic culture, which they believe has been downtrodden.

It must be stated that minorities have the right to preserve their identity within a given social formation and constitutional order. Denying them this right is a form of injustice and the aftermath can be counter productive as we have seen in Nigeria. It is against this backdrop, that Eriksen (2000:285) also observe that even though the assimilationism model seeks to provide equal rights and improve the social standing of minorities, it nevertheless, inflicts suffering and loss of dignity on minorities.

It appears at this point that permanent marginalization will be inevitable if assimilationism is obliged. In fact, compelling people to shed off their identity markers implies that the majority culture which in the Nigerian case is the western culture, is seen as superior, while that of the minority (Arabic) culture is inferior. But this might be misleading, because all cultures are valuable and require equal respect. As a result, it is difficult to simply ask human beings to throw away their cultures against their will, especially, when they have issues with the majority culture.

This is an aspect that the state tends to neglect in its approach to the cause of Boko Haram. The problem of Boko Haram cannot simply be tackled by the state insistence that they accept the western culture or face security combat. To attempt to do so will most likely provoke resistance and the goal of achieving stability

will be defeated. Perhaps, if the members are given the opportunity to freely negotiate how they wish to be integrated into the wider society, they might peacefully assimilate. Hence, the assimilationism approach appears inadequate in tackling the Boko Haram menace. Another theoretical frame and approach is then needed.

Political Liberalism Theory and Approach: Another way to approach the menace of Boko Haram in the Nigerian State is to further examine it within the frame of political liberalism. As a doctrine, political liberalism gives primacy to the recognition of individual equality and liberty and turns a blind-fashion to group identities. John Rawls (1999:362) is the major proponent of this doctrine. For Rawls, pluralisms are inevitable part of human society. This is because human beings do not have the same understanding about what constitutes the good society. The key question for Rawls, then is whether it is possible to create a stable and just society where such deep moral differences exist.

Rawls begins his response by formulating what he refers to as the basic structure of society. This basic structure of society is the freedom and equality of all individuals. He argues that every human being irrespective of his or her conception of what constitutes the good life also wants some basic liberties. He classifies these basic liberties under what he describes as “the primary goods”, that is, things that are requisite for social cooperation and the pursuit of the good life. These in their order of priority include:

- (i) The basic liberties like freedom of thought and liberty, freedom of association, and freedom defined by the liberty and integrity of the person, as well as by the rule of law, and finally the political liberties;

- (ii) Freedom of movement and free choice of occupation against a background of diverse opportunities;
- (iii) Powers and prerogatives of offices and positions of responsibility, particularly those in the main political and economic institutions;
- (iv) Income and wealth, and
- (v) The social basis of respect (Rawls, 1999:362).

Rawls argues that these principles of “primary goods” are fair and independent. And, all citizens irrespective of their different views about the good life hold these five principles in common. Thus, to establish justice as fairness in a society of multiple identities, such a society must characteristically be defined by these basic human interests. What this implies is that citizens’ commitments to particularity of identities do not count, in establishing the just and stable society.

The goal of political liberalism is to create a neutral state. This neutrality means that the state is impartial to the diverse conflicting claims of such a society because it avoids, as far as possible the support of the diverse conflicting claims (moral, philosophical, or religious). Respect for individual’s equality and freedom are to be considered the central tenets of justice in such a state. The task of the political community is to provide a framework within which individuals can enjoy these central tenets under equal opportunities (Rawls, 1999).

The implication of political liberalism to the Boko Haram project in the Nigerian state is such that the demands of the sect are inconsistent with the goal of a liberal state and should not be given attention. In this case, the objectives of Boko Haram do not fall within the parameters of the principles of the primary goods. Thus, the state should ignore it as far as possible and refuse to

grant it. The state must not recognize particularity of identity or group identity because the state is a neutral state. People may be free to belong to diverse religious groups at the private sphere, but in the public sphere, they have a common identity, that is the Nigerian identity. Therefore, Boko Haram should have a rethink because the state can never recognize it.

It appears that Rawls political liberalism is actually a major step forward. In a plural state where diverse religious groups like Christianity and Islam exist as in the case in Nigeria, the best will be to disallow them from making such demands of recognition of particularity. With this, some problem will then be avoided. Perhaps, the main problematic issue with political liberalism is the very fact that Rawls assumes that a political neutral society is possible amidst the conflicting claims of diversity of modern society. Will Kymlicka (1997:23) strongly argues that the goal of neutrality is far from being achievable.

A similar observation has been made by Joseph Carens (2000:9) who argues that “the political culture of liberal democracies is not neutral because it fits better with some ways of life and conceptions of the good than with others”. Mouw and Griffioen (1995:109) made a similar remark in this regard, when they argue that whenever directional pluralisms are suppressed, the outcome is always such that associational and cultural pluralisms will suffer. It is the recognition rather than the suppression of the roles of this pluralism that makes it possible for the flourishing of human society. What the scholars seem to mean by these arguments is that a plural society necessarily needs to create a system that recognizes diverse identities, rather than suppresses them. Otherwise, more problems will surface. This is particularly true of colonial states where this model of neutrality is being exported. In Africa, identity plays a major role and, in this context a just model is not the one that seeks to ignore particular identities and commitments, but the one that can recognize as far as

possible these identities within the context of a constitutional order. This proves Charles Taylor (1995:279) right when he strongly asserts that “the supposedly fair and difference-blind society is not only inhuman but also in a subtle and unconscious way, itself highly discriminatory”. The solution to the menace of Boko Haram does not lie in turning difference-blind to their aspirations on the basis of neutrality. The state should not also undermine its particularity by emphasizing a national identity that may be difficult to construct and defend. It is doubtful whether stability and unity could be achieved in situations of acclaimed neutrality, given the theoretical underpinnings of political liberalism approach. Thus, there is need to consider another frame and approach.

Liberal Multiculturation Theory and Approach: A third way to reflect the menace of Boko Haram in the Nigerian State is to see it from the view point of liberal multiculturalism. Generally, as a doctrine, liberal multiculturalism seeks to fine-tune the doctrine of political liberalism by insisting that due recognition be ascribed to diverse identities of plural societies as well. The most outstanding advocates of this theoretical frame are Will Kymlicka and Charles Taylor. In his *Multicultural Citizenship*, Kymlicka (1995:75) has argued that cultural membership is closely tied up with individual freedom and, as such recognition for cultural identity is not inconsistent with individual freedom, but it is actually a promoter of it.

Kymlicka (1995:6-12) also argues that human beings are cultural creatures and, that for this reason culture necessarily needs to be treated as something that is worth desiring. Also, people’s self-respect is bound up with the esteem they accord to their culture. If a culture is not respected, then the dignity and self-respect of its members will also be threatened. Therefore, he insists that group differentiation rights be given to cultural minorities. These include self-governing rights, special representation rights and so on.

Kymlicka concludes that the only hope of sustaining a multicultural society is to balance individual freedom and equality with a fair strong sense of recognition among the diverse groups that populate such states and encourage them to wish to live together (Kymlicka 1995:191).

Charles Taylor on a similar note has argued in his *Politics of Recognition* that there is a direct link between human agency, cultural membership, recognition and identity. By identity, Taylor means people's understanding of which they are and what fundamentally defines them as human beings. He argues that the relationship between identity and recognition is such that individual identity is shaped by recognition and, that non-recognition or misrecognition can spell doom in form of inflicting harm, oppression, imprisonment and reduced mode of being. Therefore, due recognition is not just a duty we owe human beings; it is an essential human need and a right.

Moreover, Taylor concludes that the solution to the problem of diversity in a modern plural society does not consist only in the recognition of equal dignity of individuals, but also in the recognition of the equal value and worth of different cultures. These cultures are especially those that have provided the horizon of meaning for a large number of human beings and have influenced people even if they also constitute what we often dislike. The only way then, to sustain a healthy democratic society is to give due recognition to such cultures (Taylor, 1995:61-73).

Quite clearly, both Will Kymlicka and Charles Taylor were advocating for ethnic minorities. However, their theoretical reflection could be extended to include religious identities and as obtainable in the Nigerian context. By this, it would mean that there is nothing wrong in ascribing special group right to cultural identities which so desire and deserve it, especially when this is done within a given constitutional order. For example, the rights

to control resources can be given to cultural groups or minorities of the Niger Delta whose regions have grossly suffered environmental pollution, resulting from the activities of oil exploration.

Similarly, in the case of Boko Haram, cultural autonomy, that is, the right to run their own institutions in Arabic or Islamic culture can be granted, provided it is done within the confines of a constitutional order. There is really no strong reason why a people who wish to have their own institutions in their own culture and language should be denied the right to do so.

It is subtly an act of oppression to continue to force people to live against their will and cultural wishes. The Nigerian state needs to come to terms with this reality. For example, the Quebecois and Aboriginal Communities in Canada, Maoris in New Zealand, and the Indians, the Puerto Ricans in U.S. all have their own special rights of self-government. It must also be noted that while these rights are necessary, it is fundamentally inhuman, immoral, unethical and undemocratic to destroy lives and properties in the bid to seek recognition of one's culture. In fact, a culture that does not have respect for human life does not deserve recognition and respect from human beings and have nothing positive to contribute to leading the good life.

Both the state and the Boko Haram sect have a role to play in curbing the insurgence. The state on its part should seek not to misrecognize, but to recognize and listen to the demands of this group. Boko Haram on its part does not need violence to make its demands. It is absolutely condemnable the way and manner it has wrecked havoc on the Nigerian state. Such inhuman activities must stop. This requires both parties to come to a round table to discuss and dialogue on the terms of this recognition. In the light of Liberal multiculturalism there is need for a fair hearing of both the sect and the Nigerian state. To achieve long term stability will

also require the state to take further steps in addition to granting special rights of recognition. The next section will highlight some of these steps to be taken by the state.

Complementary Socio-Political Strategies to Weakening and Checking Boko Haram's Strength and Menace

It is not enough to endorse the liberal multiculturalism approach in tackling the Boko Haram insurgency. Certain necessary steps also need to be taken by the state. Here are a few of them.

1. *Job Creation:* The Nigerian state should endeavour to create jobs for the teeming population of unemployed youths. Like others have observed, crime is inevitable in a society where majority of the populace are jobless. The creation of jobs is a *sine qua non* for any society. This is what the Nigerian state and other stakeholders should seek to do.

2. *Introduction of the Social/Welfare System:* There is also the need for the Nigerian state to introduce social welfare schemes as is the case in other organized and developed societies. These welfare schemes will allow unemployed individuals to benefit from the government through the receipt of certain allowances. This can reduce the rate of crime that we have in the Nigerian state today. This is because it would not give the youths much avenue to consider crime as an alternative. Nigeria is blessed with enough resources to introduce such scheme. It is not part of a healthy society to pay millions to politicians and leave the masses impoverished. A hungry man is an angry man, they say.

3. *Free Education at all Levels:* The Nigerian state should also ensure that there is free education for all citizens at all levels. It is partly, the lack of this that paved way for the indoctrination of the youths as in the formative period of Boko Haram. A nation that needs stability, peace and development must see education as a prime issue in its scale of preference. An educated mind is stable,

peaceful, and resourceful. The government has already taken steps in this regard by at least building schools for the Almajiri's in the north. But this is not enough. Free education must be introduced.

4. *Adoption of a viable Constitution:* The need to have a constitution that takes the diversity of the country into consideration cannot be overemphasized. This constitution must be the one that members of all diversity, ethnic and religious identities must jointly, put together, reflecting their interest and differences. The pseudo constitution that we have now is incapable of resolving the conflicting claims of our diversity. The call for a sovereign national conference where various tribes could speak out their grievances and proffer solutions on how the country can become stronger and united should be embraced.

5. *A Review of Security Strategies:* Nigeria's security agencies, especially the police should review its intelligence strategies and operations in fighting crime. It is absolutely unacceptable by any standard to have the kind of loose security system that we have in Nigeria. In fact, it is worrisome to hear that Boko Haram invade security agencies, the way they do. The call to redouble military forces in violent ridden areas should also be discouraged. A truly civil society should have its police equipped to fight all manner of crimes. This does not necessarily require any military presence.

6. *Effective Border Control:* There is need for the Nigerian state to introduce an effective policy for border control. This will prevent infiltration of foreign terrorist groups. This point is made clear by the United Nations Security Council Resolution 1373, that states especially member states are obliged to prevent the movement of terrorist groups through effective border control. This, to a large extent could help prevent the sustenance of the Boko Haram insurgency, reported to be an avenue through which they draw human and material resources.

7. *Prosecution of Sponsors*: It is also important to admit that the Boko Haram sect has sponsors within the Nigerian state. Therefore, their flourish and insurgency can only be checked if their political and religious “godfathers” (some of whom are senior government officials and law makers), are exposed and appropriately prosecuted.

8. *Involvement of Stakeholders*: Finally, the Northern Governors, political leaders and other stake holders have a major role to play in tackling the security challenges posed by members of the Boko Haram sect. This approach should be holistic, devoid of ethnic and religious sentiments.

Conclusion

In this contribution, effort has been made to study the Boko Haram insurgency. The analyses and evaluation are based on three major theoretical approaches namely: assimilationism, political liberalism and liberal multiculturalism. The paper endorses liberal multiculturalism which advocates for the recognition of individual freedom and equality, as well as the recognition of cultures. By this, it seeks to establish the fact that the Boko Haram demands should be given a fair hearing. To complement the theoretical reflection, the advocacy of the paper leaves the state with a huge task of creating jobs for the youths, welfare scheme for the unemployed, free education for all citizens, adoption of a constitution that takes diversity into consideration, equip the security agencies and involve the Northern Governors, political leaders and other stakeholders in the project of tackling the Boko Haram menace. Stability and national integration is possible if these suggestions are holistically operationalised.

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PART TWO

SOCIAL INSTITUTIONS, CULTURE CHANGE AND DEVELOPMENT

Overview

Essays in this part focus on development and culture change as processes which are active in the institutions of society.

- In the first paper of the Part (Chapter Five), **Owete and Oviomaigho** explains the underlying relationship between culture and development and, between development and culture change. The scholars strongly contend in lucid terms that meaningful development and change cannot take place without recourse to the people's culture.
- **Odili**, in chapter six examines the family institution from the lens of change, against the background of prevailing factors of the 21st century. In the main, the contribution makes it clear that the change phenomenon in the family system is intense, unmitigating and unavoidable, but that such changes can be managed through purposeful reviews and adjustments.
- **Nwogu and Onyenze** brings the educational institution into discourse in Chapter seven. In the reasoned account of his paper, education and culture are cohorts – give support and promote each other. The chapter observed the shortcomings and dangers which surround Nigeria's educational system, given its instability and inadequate synchronizing measures between the people's culture and the socialization function of education as expected in a developing nation.
- **Badey**, in chapter eight brings this part to a close. He took the culture – development relation beyond the primary social

institution of society, to an ethnographic exploration of the cultural practices of *Gbea-be* or *Sira* and the *Naa bira dee* among the people of Ogoni. The report shows that these are indigenous cultural configurations which negate the principles of sustainable human development. In lucid terms, the paper advocates for revival of such cultural institutions in line with the realities of present time, especially the quest for human development.

CHAPTER FIVE

CULTURE AND DEVELOPMENT

Kingsley Owete
&
Oviomaigho Jerry Ikechukwu

Introduction

The focus of this paper is to establish the cultural factors and freedom necessary for the development of Africa and Nigeria in particular. This is another way of exploring the relationship between culture and development. This research is not intended to provide a network of definitions of culture since such has been properly handled in the first chapter of this book.

Antecedents of Contemporary Nigerian Cultural Heritage

According to Derefaka (2011; 38 – 43); The Stockholm 1998 Conference on cultural policies is helpful in identifying what constitute cultural heritage (see also ICCROM Newsletter No. 24; September, 1998; 3):

Cultural heritage has long been considered as tangible objects or intangible items that are carriers of testimony from the past. Generally, this means has been broadened. Cultural heritage now includes such objects as historic city centres, Cultural landscape, or living heritage, the geography, temporal, social, economic and cultural environment in which heritage objects survive, as well as continuous (re-) interpretations are considered integral parts of the objects themselves. This way the meaning of cultural heritage approaches surprisingly that of culture, both terms becoming interchangeable. (ICCROM in Derefaka 2011)

From the above, one can say that the cultural resources of Nigeria include all the material objects and pieces of land adjudged to be of “historic artistic or scientific interest. Cultural resources also include language, arts, food, games and, value system, with regards to truth, goodness, right, wrong. This is why education in traditional African societies has been through acculturation and custom, oral and written literature, proverbs and aphorism, poetry, as well as riddles and jokes.

Derefaka (2011:41) provides an outline of the structural distribution of Nigeria’s cultural resources and heritage. Thus, in the South Western Nigeria, the bronze and brass art of Ife and Benin are quite popular and internationally known. There are also urban centres, palaces and markets. City wall and earth works in Benin and Oyo, Iwo Eleru has late Stone Age sites. All these sites have been excavated by Thurston Shaw. The Edo people and Yorubas are known to have been prolific producers of arts and craft in wood, ivory and metal.

In eastern Nigeria, there is wooden and clay sculptures. There is evidence of early Stone Age factory site at Ugwuele-Uturu near Okigwe where stone stool of the Achilleian tradition was manufactured. There are also iron working sites at Lejja and Umundu. There are also rock shelter sites at Ukpa near Afikpo and Igbo-Ukwu where there are impressive and significant discoveries including intricate works in bronze and brass.

In the Niger Delta, there is the poetry, terracotta figurines, smoking pipes, flint gun parts and evident of iron workings. This was the situation all over Africa. In Northern Nigeria, there are rock shelters and paintings. Mining in Jos led to the location of ancient cultures, e.g the “Nok culture” characterized by unique terracotta figures and figurines and early iron working. The North also has city walls, and other spectacular cultural resources.

Disintegration of Nigerian Culture

The Nigerian rich culture and heritage as discussed above was threatened during the colonial era so much so that the various European colonies, in this case, the British ruled without regard to the peoples' tradition, language, norms and values. In some cases the people were forced to imbibe the white man's culture and way of life. The issue became worse with the introduction of Western education which eroded traditional cultural heritage gradually. This is underscored by Gbolokom (in Mbakogu 2004) as he reported that "...colonialists categorically denied the existence of African cultural values and worse still, taught the Africans to despise them". The coming of the European led to cultural disintegration in Nigeria. This was caused by both internal and external factors, such as wars, conquest, the slave trade colonization, urbanization and industrialization. The contact with the Europeans and western education created a vacuum, as our culture was gradually eroded instead of a fusion or a blend of culture that would have resulted in a balanced integration for a balance human development in valued African character. This point of argument is further explained by P. Anyang' Nyong' O. (2011) as he notes thus:

The lack of rapid advancement in development, science and technology needs to be explained by other variables other than poverty itself, or the so called inability of these cultures to absorb and use technological innovations. We need to look at the history, the global environment, the political power structure and cultural predispositions as some of the key variables.

If Africa had been allowed to develop the way she was doing under the ancient kingdoms in West Africa and the Savanna civilizations, the level of technological development would have been different today. If slavery and slave trade had not disrupted socio-economic progress in the vibrant parts of Africa, may be,

the matter would have been different in terms of development in the continent. It would have meant, developing along side the people's culture. It is a clear fact of history that dominant cultural systems in Africa were irreparably torn apart to create room for the exploitative western rule. This disintegration of political formations and structures derailed the development stride and trend of the people.

However, all hopes are not lost. According to Mbakogu (2011) "cultural architect constantly modify their cultural plans, improve and adapt their behaviour to the caprices and exigencies of their physical social and ideological milieu". So African cultural heritage that is found in language, marriage practice, various forms of communal living and mutual social responsibility, inheritance, transfer, and use of knowledge, music, dance, architecture, authority, structures and religion, can be infused with science and technology to improve the people's livelihood.

Development

When the concept of development is mentioned, there is the tendency for economists to dwell on the indices of Gross National Productivity, increasing productivity, developing technology in the bid to increase productivity based on the conception that development is the route to economic growth (Mbakogu 2004). But Osagie (1985) see development as a more inconclusive concept with its social political and economic facets. To him, development "is the qualitative and quantitative positive transformation of the lives of a people that does not only enhance their material well-being, but also ensure their social well-being, including the restoration of human dignity. This means that development is a warm, gradual and considerate process in its attempt to alleviate his economic and technological standard and his condition of living without disregard to any aspect of man's existing social, cultural and political values. In other words,

development cannot be separated from man's culture. For culture makes a man and man cannot be developed in vacuum.

However, the colonization of Africa did not only bring the ill tiding as the people were introduced to a new religion, education, technology and industry. The people only missed it when they did not learn to filter the good from the bad, to mature into self reliant nations and actualize individuals, even after independence of the states. The lives and cries of the disintegrated culture would have been corrected at independence instead complaining without facing the problem headlong. What African leaders needed at independence was a re-enactment of valuable African culture, for that would have been the basis of development, especially of moral values. For instance, the most dreaded canker worm known as corruption which has eaten into the fabric of our national development would have been a thing of the past. This is because corruption is alien to Africa, the traditional value system cannot accommodate corruption. It was imputed into our system through western civilization and capitalist culture. The cultural domination of the west is entrenched in imbibing the western way of life and thereby making our political, economic and development aspirations conform to this alien way of life. One would wonder why some technological, tourism and trade ideas implemented by our leaders fail. It is because they are fashioned in the western way of thinking, disregarding our cultural heritage, coupled with corruption. After independence, African leaders did not see the need to resuscitate or protect those cultural values that were laid to sleep during the colonial period. We were pointing accusing fingers on how the Europeans undermined our cultures and derided our cultural values, but could not account for the sale of African priceless works of arts. So this is the time to rethink, act and reawaken African culture. After all the development of technology and culture as Marx and Engel remind us has nothing to do with racial superiority but with man the producer, whether in Africa, Europe, or Asia.

The Relationship between Culture and Development

Cultural issues can be critically important for development because they are integral parts of the life we live. If development can be seen as enhancement of our living standard, the effort geared towards development can hardly ignore the world of culture, since culture is the basis of development and also, one of the major means of assessing development is cultural freedom. Amartya Sen (2012), on this subject matter, has observed that “economic and social changes in pursuit of development can certainly influence positively or negatively the opportunities for cultural pursuits, and it would be appropriate to see that the effect on these opportunities receive serious attention. It can be argued that development is best seen as enhancement of freedom in a very broad sense”. This is where cultural freedoms are among the freedoms in terms of which development had to be assessed: that is, where culture would have to figure among the end-based consideration in development analysis. Besides this, there is also the role of cultural factors. Cultural conditions for instance can exert a strong influence on human behaviour, and through that can affect economic choice and business decisions, as well as social and political behaviour. Infact development and culture are linked in a number of different ways, and this is both to the ends and means of development. This is why the World Bank, one of the leading development agency in the world has in recent years started to take considerable interest in the way that cultural factors can influence the process of development.

An assessment of the activities and position of the United Nation Educational social and cultural organization will give us a clear understanding of culture-development relationship. In its UNESCO mission of “advancing the educational, scientific and cultural relations of the people of the world, the objective of peace, and common welfare of mankind”. Culture became increasingly important in the past colonial era in Africa and else where in the world with the evident deficiencies to cultural

diversity in the currently adopted development model of the United Nations. The liberated people have become aware of the mode of existence and challenged westernization. They argued that modernization should be based on their own tradition, Mbakogu (2004).

Accordingly, the UNESCO General Conference held in 1966, Article 1 of the Declaration stated that, “each culture has a dignity and value which must be respected and preserved” and “every people have their right and the duty to develop its culture”.

The Intergovernmental Conference on the Administrative and Financial aspects of Cultural Policies was held in Venice in 1970 and spearheaded the process of introducing culture to the heart of policy making agenda. The hallmark of this conference was Rene Maheu, then UNESCO Director-General’s message to the world that:

Man is the means and the end of development; he is not the one-dimensional abstraction of homo economics, but a living reality, a human person, in the infinite variety of his needs, his potentials and his aspirations... in the concept of development the centre of gravity has thus shifted from the economic to the social, and we have reached a point where this shift begins to approach the cultural.

- Intergovernmental Conference on Cultural Policies in Europe was held in Helsinki in 1972 and the major observation was that any growth that is based solely on the economic aspects of life, is definitely maladjusted or out of touch with the environment.
- Intergovernmental Conference on Cultural Policies in Asia was held in Yogyakarta in 1973 and advised member States to formulate their economic and social objectives within a cultural framework for healthy societal growth.

- Intergovernmental Conference on Cultural Policies in Africa was held in Accra in 1975 and stressed that cultural development is boosted when cultural authenticity and technical progress continually complement each other. It is our perception that based on the meeting, the Festac 77' Festival was organized probably to collectively display the uniqueness of the African culture. But the whole idea was merely a waste of resources for the host country, Nigeria and like all projects initiated by Africans, there was a lack of continuity.
- Intergovernmental Conference on Cultural Policies on Latin America and the Caribbean's was held in Bogota in 1978 and emphasized that cultural development should be targeted towards alienating the living conditions or life of individuals.
- The World Conference on Cultural Policies (MONDIACULT) was held in Mexico City in 1982 and came up with the unique definition that links culture to development: "culture... is...the whole complex of distinctive spiritual, material, intellectual and emotional feature that characterize a society or social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs."

To further fulfill the objective of making cultural factors the focal point of all strategies for development, the World Decade for Cultural Development was initiated and spanned between 1988-1997. Within those ten years, UNESCO, earmarked four key objectives:

- (i) Acknowledging the cultural dimension of development;
- (ii) Affirming and enriching cultural identities;
- (iii) Broadening participation in cultural life; and
- (iv) Promoting international cultural cooperation.

Within that decade, projects exceeding 1,200 were launched in almost every country worldwide. And more recently, the intergovernmental Conference on Cultural Policies for Development came up with an action plan on cultural policies for development and, identified some crucial principles for development. It must be emphasized that man's development is enhanced when man is both socially and culturally fulfilled, see Mbakogu 2004.

Community Development and the Synergy of Cultural Factor in Nigeria

Nigeria is a community oriented system. That is, the community is the “root” base and soul of the nation in their numbers that makes up the entity. Thus, the community is the stamp of cultural identity for the individual citizen. This is because the community is where the people are moulded (educated) and mature into the individual personality. This singular fact means that all the orientation towards development in Nigeria should be community based. The question then, is what is the National Orientation Agency doing in Abuja or the State capitals instead of a community based Orientation Agency? This also speaks volume of the importance of rural development in Nigeria, as the basis of sustainable development. Government should open up the rural communities with road, electricity, water and, educational facilities – primary, secondary and higher institutions of learning and, return to the root base of the cultural heritage of the Nigerian nation.

It should be noted that people's behavioural pattern varies between different regions and the distinct cultural backgrounds. It is natural to ask, to what extent these variations are important for development analysis in general and economic development in particular. Are there significant influences of cultural traditions and behavioural norms on economic success and achievements? This is where the Weberian analysis of the role of values in the

emergence of capitalism is of considerable interest in the contemporary world, particularly in the light of the recent success of market economies in non-protestant and even non-Christian societies. In fact, in sharp contrast with Max Weber's analysis of protestant ethics, many writers in present day Asia emphasize the role of Confucian ethics in the success of industrial and economic progress in the Western and Eastern parts of Asia. This, according to scholars are not unlikely the direct result of Confucian value system which is an advantage over traditional western moral. In Japan, the moral value in economic operation in group responsibility, company royalty and interpersonal trust and the individual conduct are available evidence of their success today.

In Nigeria, we have rich cultural heritage of communal living and African brotherhood, sound morality, work ethics, commitment, truth and love for one another. This was the basis of African growth and development before the colonial period. Who knows where we would have been on the level of our development in comparison with the so called developed countries, if our cultural values had not been disrupted by colonial exploitation. African cultural heritage is found in languages, marriage practices, various forms of communal living, and mutual social responsibility, inheritance and use of knowledge, music, dance, architecture, authority, structure, and religion. All these needs re-awakening and infused into science and technology for the aim of improving livelihood in Nigeria. In this direction, giant strides like New Partnership for Africa's development (NEPAD), Nelson Mandela Institution for Science (NMI) etc. should not be abandoned in the African characters.

But the step by step strategy in achieving cultural renaissance will take drastic and committed approach in the following direction for sustainable development in Nigeria's socio-economic and political process:

- A break away from the confines of western cultural system as evidenced in our contemporary dancing, music, art work, attitude to innovation etc, and, a revival of African cultural values and systems.
- The local languages as a major factor of cultural revival should as a matter of urgency be taught in our schools and should be gradually developed into mediums of communication as official languages.
- In doing this, professionals should be commissioned in the area of language and conservation of our African heritage and develop an inventory of our works of art, folk history, or oral tradition and practices. African cultural heritage research should not only be restricted to intellectual works but a committed government effort and support develop strategies for packaging these ideas to be shared with other continents.
- Cultural potentials of our communities should be opened up for tourism as a direct economic value of cultural investments.

Changing Trend of Political Values in Nigeria

At independence, the Nigerian leadership were close to getting it right, at least with the introduction of “The house of chiefs and commons”. This would have been the basis of the revival of Nigerian culture and cultural heritage if such had persisted. But the successive Nigerian governments could not follow the example, or build on the foundation of the founding fathers of the independent nation. The oil boom, the craze for acquisition of fuel, in the light of the new orientation of western culture, capitalism took the centre stage in the Nigerian political system as well as the individual pursuit. Consequently, the people loosed their moral values in every area of life – social, economic, political to mention a few. Today, Nigeria has gradually degenerated into a confused state of moral decadence. Corruption has taken the centre stage and, except we pursue vigorously, with high level of commitment, to return to the basis, that is our

cultural “root”, the collapse of the Nigerian political system is imminent.

Conclusion

The role of culture in technological, political and economic advancement cannot be overemphasized. A nation allowing for a deriding of its cultural identity would definitely lose her respect and lose focus and consequently fail. The search for and protection of indigenous cultural heritage is the starting point of African’s cultural liberation and development. An identification of the state of African condition with reference to her cultural values and resources and finding solution or correcting these conditions, which will be formulated by Africans for Africans will be the beginning of Africa’s development. An armchair recipient and consumption of western culture will keep us perpetually poor and under-developed. But learning to do things targeted at re-awakening our culture and survival of same is a target towards development challenges. But in all of these suggested roads to Nigerian development, one need not be-labour himself as many scholars have made input on these, so they are not new. What will be crucial and critical will be the will of successive governments in Nigeria to go back to the “root” of our cultural value in addition to all the suggested procedures by scholar in the pages of scholarly articles. By “roots” of our cultural value we mean Nigeria’s core value system which is discipline, respect and social responsibility and to wage war against its decadence in all its ramifications in the like of the late Tunde Idiagbon crusade in Nigeria – WAR AGAINST INDISCIPLINIE (WAI).

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CHAPTER SIX

THE FAMILY INSTITUTION AND SOCIAL CHANGE

Jones U. Odili

Introduction

Most frequently, social change is studied on the abstract level without attention to its effect on individuals and institutions. Anthony Giddens's (1984) theory of structuralism highlights the dual nature of social structures; that is the interactions between the social system and the participants or agents in it. He identifies the defining dimensions of a social system as signification, domination, and legitimization. Signification concerns the constitution of meaning; domination has to do with the expression of power via resources; while legitimization is based on a code of conduct and upheld by normative sanctions. These three dimensions not only make up the social system, but also inform the knowledge base of actors within the system, who, when they act reproduce the system.

Social change relates to the alterations or modifications that take place within the structure and culture of society. In essence, it is the changes that occur within the various institution of society and their component network of relationships, norms, value systems, belief patterns and so on. The family is one such social institution of society. Igbo (2003), has examined and identified nine changes that have taken place over the centuries and decades in the structure and functions of the family. His analysis is employed to further our understanding of the phenomenon of social change, as well as sharpen our understanding of certain theoretical issues that may apply to the family institution.

Family Size

According to Igbo (2003) the size of the family, the intactness of the family (i.e whether or not couples live together or are separated or divorced), the pattern of authority and division of labour within the family, all make up the structure of the family. Since the last century or so, there has been a noticeable trend towards a reduction in the size of the family all over the world. This trend is as truer of urban societies as it is of rural societies. Very large families which were a common sight in many centuries appear to be phasing out in the present century. The governments of many countries of the world are known in the more recent past to have pursued a deliberate policy of holding down the birth rates. In Nigeria, for instance, a national policy of “four-children-limit per family” was at one time aggressively projected and pursued by the federal government. Part of the motive behind the official control of family size (birth rate) in many countries was perhaps to check the dangerous trend towards overpopulation and the concomitant socio-economic consequences of population explosion. At the individual level, socio-economic factors such as personal family income, social and educational background are factors to be considered.

The decline in overall family size has been achieved largely through the popularization of birth control measures such as the use of contraceptive devices. Igbo (1984), asserts that massive sex education programmes among the illiterate and poor segments of the society has also played a major role. He aptly observes that the phenomenon of change in family size has occurred as a consequence of the combined influence of changing technology, changing economics, and changing societal values. The societal evolution from an illiterate, agricultural society to a literate, industrialized, specialized society, a phenomenon occasioned by change in the technology of production has devalued the worth of children as an economic asset, and has transformed them into a heavy economic burden.

In today's industrialized societies, family prosperity and economic comfort is a function of the amount of education and specialized skill possessed by members and not necessarily the number of children born to a family. One highly educated member of a family alone can support the family much more than a dozen illiterate persons in a family. Largeness of family has economic value or advantage only in the agricultural society of the past where large numbers of children meant more hands for the farm and therefore greater harvest and greater family prosperity. Thus, changes in the society's means of production (i.e technology), coupled with the change in economic value of large family have combined with changes in recreation habits, in aspirations for education and social mobility to motivate people to desire small families.

A third factor that has aided this trend is the changes in societal values. Modern society has witnessed a change in the concept of individual rights. People have progressively come to recognize a personal right to make, or not to make children, among other rights. In addition, the traditional ideal of the large family as a noble service to society is presently being subverted by the idea that having many children amounts to a reckless, self-indulgent, and irresponsible lifestyle. Not only this, people are also becoming increasingly aware that bearing so many children (excessive fertility) contribute to marital unhappiness. All of these factors have led to a tendency by people in modern times to curtail the size of their families.

Status of Divorce and the Rise in the Emergence of Single-Parent Families

Igbo (2003) writes that in recent time, the status of divorce or the way divorce is perceived in many modern societies including Nigeria, has changed significantly. In the more stable indigenous societies of the past, marital failure and divorce were not very common occurrences. Divorce was in fact seen as a symptom of

moral decay and something that was very seriously frowned at. Couples opt for divorce only as a very last resort when every effort to mend fences has failed. But today the story is different. Divorce has become in many societies a convenient and common means employed by dissatisfied couples for settling marital frustration.

Available statistics indicate that in most countries the rate of divorce is steadily rising. In America for instance, the divorce rate was recorded to have risen so much that in 1973 there was one divorce out of every three marriages contracted (cf. Horton and Hunt, 1976:200). This rising trend appears to be associated with an apparent loosening or relaxation in many societies of the legal grounds for securing a divorce. The high rate of divorce recorded in many countries has meant a corresponding increase in the number of broken (i.e. single-parent) families in these countries. And many scholars rightly or wrongly have blamed the phenomenon of juvenile delinquency on the negative impact of broken homes on the growing child.

The Pattern of Authority and Division of Labour within the Family

An interesting social science theory known as 'resource theory' postulates that the family authority is wielded by the individual(s) who bring home the bread (Blood and Wolfe, 1960; Fox, 1973). In many societies of the world the traditional family of old which used to be highly patriarchal and in which the husband-father was the undisputed dominant authority figure has changed so tremendously. Today, the erstwhile terror-exuding husband-father figure has become embattled and endangered specie who is desperately struggling to retain his self- image in the face of an aggressive, assertive and liberated wife-mother who recognizes him only as an equal partner in the home.

According to Igbo (1984) the wife-mother empowerment in the home, or the overthrow of husband-father dominance in the family was an offshoot of economic changes which gave the womenfolk respectable places in the employment market. As women gained entry into paid jobs, earned regular incomes and contributed to the family budget, the unquestioned authority of the husband-father in the home soon became undermined. Today, unlike in the past, family decision-making power is almost shared between the middle-class husband and his wife (Blood and Wolfe, 1969), and nearly all family matters require joint deliberation and approval before they can be executed. Women economic and social emancipation has seriously eroded male authority and dominance within the home. In fact, scholars have found that among black lower-class families (but not among black middle-class ones) in America, the wife is the more dominant spouse (Lincoln, 1965; Aldous, 1969; Moynihan, 1965; Blood and Wolfe, 1969). Some have, however, contested this 'black matriarchy' hypothesis, and thus the finding has remained largely inconclusive.

Apart from the historic shift in authority pattern or structure within the family, there has also been a considerable increase in the number of working wives in today's societies. Most of these wives work out of economic necessity rather than out of choice and the objective is to augment family income. This quiet revolution in women employment has brought about a redistribution of the household labour. The pattern of division of labour in the household today is no longer what it used to be. Wives, now, by virtue of their paid jobs spend the greater part of their day in the workplace. Household chores like dish-cooking or dish-washing are left in the hands of employed cooks or housemaids, clothe-washing is commercialized as dirty wears are sent off to the commercial dry cleaner, and younger children are dispatched to nursery homes for day care.

Also nowadays, husbands are made to assume part of the household labour or chores since wives today reject the idea that they should see to all the housework in conjunction with their official jobs. Today, men even cook and wash dishes in homes where there is no house help while wives are busy in the office or feign tiredness while at home. Children also partake of the household activities especially when they are not working at other assignments which may be related to their schooling or to some other things. Today, the old pattern of gender-based division of labour is phasing out leaving families with a loose and fluid pattern of task allocation that is not regimented.

Change in the Economic Functions of the Family

The economic functions of the family have changed a great deal. A century ago or so the family served as the unit of economic production and consumption. All economic productions such as farming and fishing were based within the household. Members of each household cooperated among themselves in providing labour for farm work and the resulting harvest was likewise shared collectively among them. Today, many changes have taken place. The family, except with respect to farm production only, is no longer the basic unit of economic production. Other units of economic production have evolved and these have taken over economic production from the family. Today, the family can be described merely as a unit of economic consumption only. The new units of economic producing are the shop, the factory and the office.

It is also clear that only very few families are now engaged in agricultural production while the majority of families have shifted to the commercial shops, factories, and offices. Today's farm family depends on these other units of economic production for the satisfaction of some of their needs. Moreover, the family is no longer united by cooperative farm labour. In today's modern

industrialized society, family members work separately on different economic activities and at different locations and sites.

Change in the Sexual Regulation Function

In the traditional societies of the past the family constituted the only socially approved context within which sexual appetites and procreation could be fulfilled. In accordance with this norm, sexual expression and procreation outside the family institution was very rare. In today's modern society, however, with its permissive values, deviant behaviour codes, and a sophisticated sex technology, it cannot be safely claimed that most sexual intercourse occur within the family set up, that is; between husbands and wives only. According to Igbo (1984) in a technocultural era where much of the leisure time of youthful population (and perhaps even those of middle-aged persons) is spent in the pursuit of romantic adventures or sexual exploits, one can only but conclude that the sexual regulation function of the family has considerably diminished.

The extent of sexual promiscuity manifest in modern society is reflected in the findings of a number of studies conducted by social scientists. A study in America by Alfred Kinsey and his colleagues in 1948 reported that 90 percent of all sexual intercourse took place between married couples while 10 percent took place between unmarried people. In 1965, seventeen years after the first study, it was found that pre-marital sex still accounted for 10 percent of all sexual intercourse recorded. This showed that premarital sexual behaviour was checked by the society and was not allowed to grow. But subsequent studies showed that after 1965 premarital sex grew so widespread that about three out of every four male or female had premarital sexual experience (Robinson et al, 1972).

Other more recent surveys indicate that well over 90 percent of college students endorsed premarital sex between persons who are

in love, while over two-thirds of the sample approved sex between persons who are not particularly in love (Perlman, 1974). Several other studies have pointed to the conclusion suggested by these findings: that there seems to be a "sexual revolution" that might lead to the virtual disappearance of virgin marriages in the near future (Hunt, 1974; Zeinik and Kantner, 1972; Schmidt and Sigursch, 1972; Skolnik, 1973). Rising sexual permissiveness in modern industrial society has also expressed itself in the form of rapid growth of non-marital cohabitation", a situation in which unmarried persons of opposite sex are living together or "shacking up". In college and university campuses "shacking up" has become so common place (especially among those "going steady") that it is considered by most students as an acceptable way of living (Macklin, 1974), even when the parties involved in 'shacking up' have not the least intention of becoming married. All of these manifestations point to one fact; that the family has lost its function of regulating sexual behaviour, or at best its ability to perform this function has been severely undercut.

Change in the Reproduction Function

In all societies the family is the means by which society reproduces itself. It does so by replacing dead and aged members with new and vibrant ones. This function is of very critical importance because without the family the society can hardly survive. The importance of the family as a reproductive agency of society is on the decline. This is because there is a progressive trend towards a general 'preference for small families (as against large families), a trend in, which people opt for few number of children or no children at all, rather than having a family full of children.

Studies have shown that the smaller families afford people greater ecological advantage, enhance family harmony, are less stressful, more comfortable, and most satisfactory to spouses, parents and children (Nye et al, 1970), and are happier and better adjusted

(Hurley and Palonen, 1967; Schooler, 1972). Also, that even when income, education, and occupation are controlled, children in smaller families "are found to be more healthy, creative and intelligent (Lieberman 1970). With respect to adults or couples, it has been again shown that those who are the most happiest are couples who are without children. These are couples who are either new in marriage or who have chosen not to have any child. Because of the aforementioned reasons or benefits, modern-day couples appear to be in favour of the small family in which few or no children are born. The implication of this is that the procreative function of the family has become de-emphasized or curtailed in contemporary society.

Change in the Socialization Function of the Family

One of the major functions of the family since antiquity is that of socializing newly born members of society and fitting them up with skills, attitudes, values, behaviour norms and so on which they need to function properly in society. This function persists up to the present time although agencies like the school, the peer group, the church and the workplace have arisen to complement the role of the family. In the past, the family performed creditably as the most important socialization agency but in discharging this role the family did not as it were appreciate or recognize the fuller dimensions or implications of this task (Igbo 1984). It merely carried on, not paying any particular attention to such questions as personality development, emotional development, and their relationship to other areas of life such as school progress or educational attainment, career success or failure, physical well-being and so on.

Igbo (2003) asserts that today increased attention is being paid to the socialization function of the family. The modern family is under great pressure of sorts, and these pressures impinge upon its ability to perform adequately the function of socialization. The essence of the increased attention being paid to the socialization

function is to fashion out ways and means of strengthening the family so that it can perform the socialization function effectively. Especially, in view of the contemporary reality of women employment and their resultant regular absence from the home. A study by Hoffman (1963) reveals, however, that whether the mother works or not, it is not very important, as much as the question of the kind of mother she is, and the kind of home she and the father provide for the children. In Igbo's (2003) view, the latter variable is of more relevance to the issue of juvenile delinquency. The evidence concerning the hypothesized link between working-mothers "(absentee-mothers) and juvenile delinquency is" mixed up and inconclusive.

Change in the Affectional and Companionship Function

Modern society has become so urbanized and industrialized. Conversely, features of the primary community such as communal living, the existence of close informal ties or relationships with neighbours, etc., have all broken down and given way to secondary (impersonal) group structures, relationships and formal institutions. The processes of urbanization, industrialization, and specialization have destroyed the much cherished community. The communities are no longer there to offer psychological and other protections or support to people, a role which it played so admirably in the traditional societies of the pre-industrial era. Then, the community shared in the problems of disappointments, failures, as well as in the successes of members and was available to offer succour to a hurting member. In the impersonal and merciless world of modern society, that task of providing emotional support and succour has fallen on the immediate family. A person may experience rejection, suffer insults, cruelty, or denial in the hands of his colleagues or other outsiders and stranger elements, but when he returns to his own family, he receives unqualified acceptance, love, respect, help and encouragement. The family as a primary social group provides a safe-haven for its embattled members who run back to it for a

shoulder to cry upon. It provides affection, support, and qualitative companionship for its members. In modern competitive society these functions have gained importance because of the greater stressful conditions and tendencies of modern society compared to pre-modern times. In the absence of the supportive arms of the community, the immediate family has assumed the function of providing affection and companionship to its members.

Change in the Protective Functions of the Family

In the traditional society of by-gone history, the traditional family performed very important protective functions for the well-being of its members. It ensured that its members were cared for and provided for, and that they were protected from economic hardships, physical attacks and victimization, and from health disasters. The traditional family recognized as its fundamental responsibility the task of ensuring the overall well-being of its members. The traditional family not only acknowledged this social obligation to its members, but also possessed the structures and resources that were necessary to cater for these needs or to provide such protections. It nursed its sick members, provided shelter and comfort for the aged, made life more comfortable and tolerable for the handicapped, and so on. Today, the capacity of the family to cater for these needs have declined.

To begin with, the average urban household environment is nothing to boast about. It not only lacks needed space but also lacks the conveniences and the medical and structural supports which a handicapped person requires. It is therefore an impractical place in which to care for many kinds of handicapped people. For these reasons, the hospital and its specialist staff have taken over from the family the function of caring for the sick (Igbo 2003). Care for the aged by the traditional family was easily accomplishable within the farm-household environment of traditional agricultural society. Aging couples stayed back on their

farm houses and were joined by their married child and spouse who effectively took over the farm work and allowed the aging parents to handle only minor tasks while the latter gradually retired. Their continued engagement in light tasks on the farm gave the aging parents a sense of usefulness to the family and made them feel appreciated. As the children worked in the family farm they also looked after and cared for their aged parents. In today's modern society, the economic and social conditions are different.

Children who would ordinarily give care (including physical care) to their aging parents are in most cases lost to the urban cities where they have taken up paid employment. They only undertake periodic short visits to their village – the base of their aging parents. Even when aged parents come to spend some time with their children in the cities, they (aged parents) often feel frustrated and useless because they are not part of the active urban system and had no way of contributing to the goings on. To compound matters, the host-children may not exactly appreciate the presence of their aged parents in their home. Also, due to the effects of rapid social change and social mobility in modern society which further widens the generation gap and creates tension between the grand-parents' generation, the parents' generation and their children's generation, it is often difficult for aged parents and their children to live under the same shelter for prolonged periods. Under these kinds of conditions, the aged in the modern family can scarcely receive sufficient qualitative care.

Thus, many of the protective functions which the traditional family performed have been taken over by other institutions of modern society. Today, we have such institutions as the home for the aged, mental institutions, unemployment and welfare schemes and social security schemes, home for the handicapped, the Red Cross Society and, so on, which provide institutional care and protection for certain classes of people in the society.

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CHAPTER SEVEN

THE PRECARIOUSNESS OF CULTURE CHANGE AND NIGERIA'S EDUCATION SYSTEM

Jonah U. Nwogu

Introduction

Every society, whether literate or illiterate, developed or developing, organized or unorganized, rural or urban, democratic or egalitarian, experiences socio-cultural changes from time to time. Although the term culture change is relative and what constitutes a change in one society at a given period differs from others. Girigiri (2006:23) confirmed that “there is a dynamic interplay between culture and development. Culture, in its material and non material forms, is an embodiment of people’s material existence through history”.

From the above conception it implies that culture includes the ways through which people ensure their social, political, economic and moral existence. These could be referred to as the values of the society. These values are transmitted from generation to generation through education. Education is the process through which a particular society initiates its younger generation into acceptable forms of behaviour, values, and practices necessary for the individual’s growth and corporate societal growth. Through educational processes knowledge, skills, values and other forms of behaviour are transmitted to the individual consciously and unconsciously. The skills to be transmitted include methods of farming, reproduction, training, governance, worship, initiation, induction into positions of responsibility and accountability.

It is the acquisition and practice of these positive cultural traits and one's ability to cope with the trend of changes in such a society that qualifies the individual as an educated man. An educated man could be described as a modern man. Ntumi (1983:4) while reinforcing the views of Inkele and Smith's characteristics of a modern man rightly observes that a modern man has the following characteristics: openness to new experiences; respect for the dignity of people; values technical skills; has positive attitude towards people; believes in people and can be relied upon; has positive attitude towards work; has confidence in his ability to achieve objectives; accepts changes; and has independent opinion.

In view of these characteristics Nwuzor (1993:31) affirms that "... schools can be used for the inculcation of desirable values, attitude and behaviours, that can be used to equip one with knowledge and skills that may be required to effect social change". The import of this contribution is premised on the above role. Precariousness implies danger, depending on chance, an uncertainty or ambivalent nature of a particular situation or event.

The title of this chapter seems to imply that Nigeria's culture is at risk and worry state with the emerging changes in Nigeria's education system – an educational system characterized by instability and decay.

Culture and its characteristics. Culture simply refers to the totality of a people's existence which includes the buildings, language, art, music, education, technology, beliefs, morals, religion, dressing, food, etc. This is underscored by Sanderson (1988) as he surmised that culture is the sum of all life characteristics of a people including tools, knowledge, ways of thinking and acting as learned and shared, not in relation to biological process. Culture has two components (material and non-material). The material aspect of culture include all artifacts,

while non material culture include ideas, norms, values, belief systems and social institution. These are the things which no society can risk to chance. They are highly valued hence, its transmission is a task on the part of every member of society. Since every body's business is no body's business, the society entrusts education with the responsibility of transmission and modernization of its culture.

Girigiri (2006) maintained that there are basically four characteristics of culture, namely that:

- Culture is symbolic;
- It is shared;
- It is learned (not based on biological inheritance) and; that
- It is integrated in such a way that its components are consistent with the present.

The last characteristic (in the order) gives a clear picture of how culture can be saved inspite of the changing educational system. The nature of culture is already such that makes it consistent with future changes. This implies that culture itself is dynamic, evolving and ever manifesting changing circumstances, especially positive ones.

History is replete with facts that the activity of man in different societies is a fight for survival in a hostile world environment. Man's response to continuous state of struggle is the development and articulation of various strategies based on cultural definitions. Human efforts and craving for survival are therefore concomitants of social change. Infact, Hughes, Ginnett and Curphy (2009:194) stated that culture can be viewed from different perspectives, such as being a source of identity, goals and means of achievement, orientation to authority, response to ambiguity, means to knowledge acquisition and as an out look on life. Education is indeed the aspect of culture used for knowledge acquisition,

orientation to authority, and a response to ambiguity. Ambiguities are responded to through researches and the results lead to positive social change which are readily integrated into the respective cultural institutions and the social systems.

Cultural Dynamism and its Precarious Impact on Education

Cultural dynamism is universal. Cultural dynamism involves the inclusion and retention of new elements (worthwhile elements) which has direct relationship with a people's way of life. When a society exists, it shares a lot of things in common with those it comes into contact, through trade and other forms of life. With time and as the society develops, modern methods of accomplishing tasks, relationships and behaviour patterns develop. This is done through acculturation and other social forces, such as change in population, ideology, leadership, worship, etc.

The killing of twins which many African cultures conceived as good necessary for individual and corporate existence became rejected through the intervention of Mary Slessor (the Christian Missionary), who advocated against the practice. Although the killing of twins was an accepted cultural practice before the coming of Christianity, it has been stopped. African culture has since adjusted to the new value system of accepting twins as gifts from God. Today some societies and families even celebrate the gift of twin as special gifts. Education is an aspect of culture. Since culture differ from society to society, it implies that the method, aims and objectives and, curriculum also differ from society to society. Western culture is indeed different and alien to Nigerian culture. What is worthwhile in Nigerian culture may not be worthwhile in the Western culture.

The pre-colonial Nigerian society had high value for its culture hence its objectives in any educational endeavour were focused towards the preservation of its cultural heritage, enabling its

young members to adjust to the laws, values and then to preserve the dignity of man.

Fafunwa (1974), Aminigo (2008), and Nwafor (2009) all attest that the aims of traditional education were:

- The development of the child's latent physical skills;
- The development of positive character;
- The inculcation of love and respect for elders and those in authority;
- Intellectual training in poetry, prophecy, folklore and mathematics;
- Vocational training in agriculture, trade and crafts;
- Development of patriotic ideals;
- Development of respect for the gods, the ancestors and other religious objects;
- To be self reliant and able to fend for oneself;
- Promotion of cultural heritage and
- Development of respect for moral and aesthetic values amongst others.

Although the curriculum and structure were not uniform, (because of cultural diversity), its aims and objectives were geared towards functionalism. There was also no special method of transmission, hence the child learnt what ever came his way. He observed his parents and other adults as they practiced agriculture, prepared food, exchanged pleasantries, and abstained from certain behaviours, as he saw sanctions and punishments pronounced on the culprits. Nwafor (2009:30) confirms that the methods employed in the transmission of traditional education (an aspect of culture), were imitation, demonstration, play, information while the entire education system was characterized by utilitarianism, integrated experience, gender disparity which favoured the male

child, flexibility, availability, cost-effectiveness and welfare orientation.

However, in about 1842, Western education, an alien culture was introduced into Nigeria by the missionaries. Its introduction failed to take cognizance of the indigenous culture. Introduced by the different missionary persuasions, its content and curriculum were narrow, emphasizing only reading, writing and Arithmetic. Such education was to enable the educated Nigerian to read his Bible, become a better Christian, do little calculation and write legibly. This was a complete shift from indigenous cultural ideology and the aim of traditional education. Otonti (1975:v) aptly recognized this, when he stated that “Western science and technology, economics, law, religion and education, the whole apparatus of Western culture, had for long engaged the native culture in deadly combat”.

In Nigeria Western education has been the main instrument in bringing about social change. Otonti (1975), further contended that there is a need for cultural emancipation but agrees that the request for cultural emancipation does not imply a return to our past, because much of our past is dead. He posited that there should be a more discriminating blending of foreign cultural elements with the indigenous cultural heritage “instead of just selling our cultural birth right for a mess of western cultural pottage”. This means that there should be a social engineering provided by the educational institutions in Nigeria.

Nigeria's Educational Systems and the Inter play of Culture Change. Several changes have taken place in Nigeria's education system. These changes are so many that we may not be able to capture all in this contribution, given the limited space. It is also important to emphasize that the changes are responses to the yearnings of Nigerians. In other words they are responses to the demands of culture. Culture is the totality of a people's way of

life. Education is the instrument for transmission of those yearnings.

There had been changes in curriculum, quality of teachers, facilities, structure, methodology, population, gender, and years of schooling amongst others. The short comings of the educational system led to the establishment of the Advisory Committee on native education in British Tropical Dependencies by the colonial secretary in 1923. The committee's report published in 1925 recommended that:

- Education should be adapted to the mentality, aptitudes, occupations and traditions of the various peoples.
- Care should be taken not to create a gap between the educated people and the rest of the community.
- Government should encourage all voluntary educational endeavours.
- There should be cooperation between the government and other educational agencies.
- There should be enough qualified native teachers.
- Religious and moral education should be studied.
- Schools should be supervised effectively.
- Industrial training should be provided by the government.
- Girl-child education was introduced and re-emphasized.

These recommendations became the springboard on which further changes were introduced in Nigeria's culture. These and other changes that followed, led to the emergence of the 1969 Curriculum Conference which brought about the National Policy on Education in 1977. Through this policy, the Nigerian society, in recognition of its culture and value system resolved to achieve its national development through education in pursuant of the following five national goals:

- A free and democratic society;
- A just and egalitarian society;
- A United, strong and self reliant nation;
- A great and dynamic economy;
- A land full of bright opportunities for all citizens.

These re-emphasized education (an aspect of culture) as an instrument par excellence, for achieving overall national development.

Culture Change and the Future of Education in Nigeria

Education is an instrument for transformation and modernization of culture. Nigeria intends to modernize its culture and citizens. The creation of a modern culture in Nigeria is in line with global challenges as reflected in the stated five national goals outlined above. As a consequence and, in pursuance of these goals, the Nigerian education system would inculcate the following values:

- National consciousness and national unity which is an aspect of rebranding;
- The right type of values and attitudes for survival of the individual and the Nigerian society;
- Training of the mind to understand the world around; and
- Enabling the recipient to acquire appropriate skills for mental, physical and social development, as prerequisites for survival in the world.

In line with these objectives, the quality of instruction would be geared towards:

- Respect for the worth and dignity of the individual;
- Faith in man's ability to make rational decisions;
- Moral and spiritual principle in inter-personal and human relations;

- Shared responsibility for the common good of society; promotion of the physical, emotional and psychological development of all children; and
- Acquisition of competencies necessary for self reliance.

The pursuance of these objectives led to the introduction of Universal Primary Education (UPE) in 1976, the 6-3-3-4 Educational System and, the Universal Basic Education (UBE). Even the current mandate by National Universities Commission (NUC) to make entrepreneurial education compulsory is another attempt to ensure that the future of education is not negatively influenced by conservative cultural heritage, but directed towards achieving the nation's stake in global culture and linkages.

Conclusion

Education and culture must work in synergy for the achievement of overall national development; hence, culture is the totality of a people's way of life. This includes the methods of transmission of worthwhile cultural heritage and punishment for undesirable ones. What is suggested here is that no culture should be seen as superior to another. The western culture, though rich in technology is not superior to the indigenous, for it also has its own shortcomings. Education exists to stream line the differences. The inability of the western education to cater for the cultural needs of the recipients was a part of the public outcry. In the words of Otonti (1975) "the idea of human sacrifice was not, of course, new to the natives, nor to the missionaries. Abraham himself was about to indulge in it, so the Biblical story has it...." Education and culture are indeed complementary. In spite of the changes in culture, education still possesses the potentials for human and national development.

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CHAPTER EIGHT

CULTURAL PRACTICES AND SUSTAINABLE DEVELOPMENT IN OGONI LAND

Dinebari Badey

Introduction

For as long as man can remember, he has always been in the quest to make his circumstances better than they are, and in that bid, he has tried to do whatever it takes to alter the situation around him. Some of his attempts have been in the positive direction and yet others have been negative (in the haste to attain set objectives and in minimum time), in both the processes and the outcome. Unfortunately, some of these negative practices have become entrenched in such a manner that everyone is involved by active participation or by being indifferent to preventing their occurrence. Those who benefit from these practices (or their proponents) refuse to acknowledge that they can be changed. Rather, such people hold firm that it is our culture or ‘they are the ways of our fore-fathers’.

What is Culture?

There are many definitions that have been given with regard to what culture is: It has been defined as “A more or less integrated way of thinking, understanding, evaluating and communicating that makes possible a shared way of life” (Craig Calhoun et. al., 1997: 93). Eddiefloyd Igbo (2003: 103) defines it as “a distinctive and transmissible network of symbols which characterize a designated aggregate of people.” This is underscored by Hogan (2006:100), that culture is “the way of life of a social group”. Other prominent scholars like Alfred Kroeber, Clyde Kluckhohn and Edward Taylor have given the concept different definitions; but in its simplest form, it can be referred to as the totality of the

way of life of a people! What this tells us is that culture has nothing to do with what a particular person wants or does, but is, rather, an average of what a distinctive group of people do: the tangible or material and, the intangible or non-material. For E.B. Taylor (c.f. Ogionwo & Otite, 1979), it is “the complex whole of man’s acquisitions of knowledge, morals, beliefs, art, custom, technology, traditions and skill, etc which are shared and transmitted from generation to generation”.

Thus, among the different ethnic groupings within Rivers State in Nigeria, persons from the Ogoni ethnic extraction, for instance, can be differentiated from the Ikwerres, Obolo, Kirikese, Nkoro, etc., and even within Ogoni, It is also possible for the Gokana sub-group to be differentiated from the Khana, Tai or Eleme sub-groupings; and the reason is because of commonalities that are shared, and, it is the imbibing and sharing of certain characteristics that forge a people into one. If we therefore take a look at culture, we will readily see that it has its characteristics namely: (a) it is shared (b) it is learned (c) it is transmitted (d) it is couched in symbols, etc. These characteristics make culture to be very functional in human societies, as an identifier of a people (or people-hood); as a determinant of an individual’s actions: it defines the framework within which the individual interacts and engages in action or creates life chances. This is so because it is through one’s culture that meaning is made of our social environment and by which we are able to tackle our physical environment, having learnt from our predecessors. But what happens when we encounter situations which our forebears had no inkling of? We find and learn new ways of responding to both our physical and social environment, and this is because culture is both integrated and integrating. While it has the capacity to retain its essential and differentiating elements, it also lends itself to change, giving us the ability to handle unforeseen but new circumstances, but in all, culture is the tool by which man is able

to conquer and address both social and material needs, if he is to continue to, not just exist, but to live and thrive.

This brings us to our second key concept which is that of sustainable development, but before we can adequately grasp it, we must understand what development is, and this is because unlike culture in which we find agreements and uniformity, the definition of development is very problematic.

Development

The concept of ‘Development’ implies two things: (a) The idea of change and (b) the notion that this change is of a positive nature. And therein lies the problem, because, whenever change occurs, things are no longer the same, and life shows abundantly, that not everybody wants the same thing!! Even when it is the same resource, who gets what quantity or volume, when and how?, Who decides?, Who has a say?, becomes the issue. Another thorny issue is that, as Onuchuku O. (2012:3) and his fellow economists would say, ‘man’s wants are insatiable’; so at any point the word ‘development’ is mentioned, a struggle is likely to ensue as to which want should be satisfied. For example, the on-going Kpooie-Bodo road in the Gokana local Government area caused controversies in the villages through which the road passed over – how much land was to be collected or acquired for the road expansion. Also, because of its likely effect, the people of Bodo city in Ogoniland questioned the need for a road project that terminates in the middle of the town by their king’s palace and its potential for increasing erosion because the drainage does not have any outlet to take care of excess water that will be brought in.

It is for this reason that Anikpo (1996:6), a professor of Sociology defines development as “the attempt by man to overcome both natural and man-made obstacles”. Initially, development was perceived in economic terms as “the capacity of a national

economy whose initial economic condition has been more or less static for a long time, to generate and sustain an annual growth or increase in its gross national income (GNI) at rates of 5% to 7% or more” (Todaro & Smith, 2009:14). However, the problem with defining development using economic indices alone is that it usually ties everything to numbers, and numbers alone cannot express feelings adequately, for example, what numbers can we assign to “I am hungry”, “I am very hungry” and “I am very very hungry”? How do we quantify hunger? Secondly, even when an economy grows at the required levels of 5 – 7% or more, what assurance is there that this increase will impact upon everybody and not be hijacked by a few? It is for this reason that Amartya Sen (1999) believes that in defining the concept, the three-fold objectives of development must be kept in focus, to wit:

- a) To increase the availability and widen the distribution of basic life-sustaining goods.
- b) To raise the levels of living (higher incomes, better jobs and education, giving attention to cultural and human values)
- c) To expand the range of economic and social choices available to individuals and nations by freeing them from not only servitude and dependence in relation to other people and nation-states but also from the forces of ignorance and misery.

In response, therefore, to the need for a more encompassing definition of the term, the United Nations (1997) defines development as “A multi-dimensional process involving changes in social structures, popular attitudes and national institutions, as well as the acceleration of economic growth, the reduction of inequality and the eradication of poverty by individuals and groups...”

Sustainable Development

From the above discussion, the concept of sustainable development emerged when differences arose as to the best possible way of implementing development policies that would satisfy everyone, because of entrenched positions as to the cause(s) of development or under development. For example, while the Modernization theorists like Rostow (1960), etc would posit that it is internal hindrances (lack of attitudinal, market and technological changes and continued existence of kinship ties and obligations) that prevent development, the Dependency theorists like Samir Amin (1931), Gunder Frank (1969), Rosa Luxembourg (1951), Rodney (1972), Fanon (1965) etc would point at external influences from the past and in present like slave trade, colonialism – internal and external, undue desire for profit maximization, individualism etc as the reasons for under development. Also, we find that the quest for “development” and profit maximization can most times lead to rapacious tendencies, which impact the environment negatively and in a manner that prevents further development. The activities of oil companies in Ogoni land and elsewhere are still fresh in our minds, but even today, the activities of the “Kpoo-fire” (illegal bunkering and distilling groups) ensure that the future remains bleak for us and for others directly or indirectly impacted.

It is for this reason that the United Nations through the ‘Brundtland report’ titled ‘Our Common Future’ defines Sustainable Development as ‘Development that meets the needs of the present without compromising the ability of future generations to meet their own needs’. (cf. Elliott, 2006:7) In recent times also, the United Nations has fine-tuned its stance by putting forward the Millennium Development Goals (MDGs) which it believes will help in the quest for sustainable development.

The Confluence

Now, if we take a look at our topic once more, it says: “Cultural Practices and Sustainable Development”, we should begin to realize that if culture is the ‘totality of the way of life of a people’, then culture should be the vehicle for the propagation of the ideals and goals of development. But there is a snag. If culture should help us to develop it also means that culture, or at least parts of it, can in the same vein, prevent us from developing. The question, then, is what parts or aspects, or practices in our culture can and do prevent us from continued or sustainable development?

The Challenge of Cultural Practices

As mentioned earlier, the objectives of development are that every individual (Male, Female, Young, Old) irrespective of their particular circumstances should attain self-actualization and fulfillment without jeopardizing the chances of others, now or in the future. It therefore follows that any action or practice which seeks to reduce that chance, has a potential for reducing, if not preventing, the possibility of sustainable development. At this point, let us juxtapose two cultural practices (the *Gbea-be* and *Naa bira dee*) among the Ogoni against the backdrop of the principles of sustainable development. This is with a view to crystallizing their implications for the people’s quest for human development.

Prevention of Re-marriage (Gbea-be or Sira) Practice: There is a popular phrase which to all intents and purposes begins and ends in churches or the marriage registry, and that phrase is: “till death do us part”. In Africa and Ogoni land in particular the belief, however, is that marriage is in life and death and does not end, which is why, among the Zulus, in the past, when a king dies, his wives and servants were buried along with him. Our situation might not be so dramatic in its tragedy but it is equally tragic in its effects. Why?

The Ogoni culture prevents women who are widowed from re-marrying and yet permits them to have (a) partner(s) to whom she can resort for economic or emotional support. It is culturally acceptable and the practice thrives because it benefits men, particularly, when it concerns young and dependent widows. The tragedy in it is that most men prefer to consort with two or more of these widows and yet consider them to be secondary to their wives when it has to do with issues of providing for their needs and those of their children (where they exist), thereby pushing such women, especially if their original families are not well-to-do, into engaging in acts of sexual gratification as a coping strategy. Little wonder why cases of HIV/AIDS infection are on the increase! If one woman gets infected, then all those who have sexual dealings with her, and all those they have sexual dealings with, will probably contact the dreaded disease. Imagine the multiplier effect in numbers where the use of protection is weak and then imagine the implications for development when scarce funds are spent on medication and eventually with death, the loss of a bread winner. By the way, in rural or developing settings such as these, most women are dependent on their husbands for sustenance and even where they have small plots for farming, the lands are either polluted by oil related activities or acid rains, thus leading to greater hunger and poverty.

Since culture has the characteristic of being integrating (the ability to change, dropping extant and irrelevant parts and taking on new), it will be better for us to change this cultural practice for the good of the whole. Another cultural practice which is close to this is the '*Mmeah-be*' variant (a situation in which children born out of wedlock do not belong to their biological fathers, but to the family of their mothers), which has implications due to its ability to engender family disintegration when struggles begin among those who believe they have a stake because their mothers were married, while others are accepted as family members but with limited rights because their mothers had them out of wedlock.

Naa bira dee: Another culturally touchy subject within Ogoni land is the *Naa-bira-dee* festival which in the past led to internal strifes in a couple of villages. The *Naa-bira-dee* can be translated literally to mean “The deeds of the night” and have been one part of Ogoni culture that thrives. For one week, the Amanikpo society, which used to be one of the highest ranking socio-political groups across Ogoni, holds its festival every month of April. Within this week, Ogoni practically freezes as (depending on the village) non-members are not permitted to come out because it is a taboo to observe the actions of the group. Those who flout the restrictions are either forcefully made members or are given extremely high fines which are sometimes given in the hope that the offender will not be able to pay or will do so and remain in debt for a long while.

The reason why we bring this up as a challenge to our prospects for sustainable development is that while acknowledging its role in times past, as a sort of police force or enforcing unit, in the present day, its toll on business, education, other religions, and family life cannot or has not been quantified. The number of man-hour loss, the loss of transactions and the stress placed on those who commute to and from Port Harcourt, and its environs, are so much. This is because the festival activities take their course during the day, as well as at night. Though proponents of the *Naa-bira-dee* festival may think we are against the cultural practice, we are rather seeking a modification of it. Would it not be better if others are allowed to carry on their activities during the day? Recall, from the definition of development, that the actions of some are not supposed to hinder others in their own quest for better living. Why not organize the activities of the week in such a way that the day-time activities becomes a source of cultural tourism where people can watch, under relaxed atmosphere, buying food and drinks which helps the local economy? The “Sacred” or spiritual aspects can be left to designated areas at

night, as the name of the cultural practice suggests: *Naa bira dee*
– The doings of the night.

Conclusion

Let us conclude by saying that man finds fulfillment when he is able to conquer nature and use it for his benefit. When that benefit coincides with that of his fellow man, they can and should synergize for utmost fulfillment, however, no man comes into the world knowing what to do, except (s)he is taught what to do, and that socialization process takes place under the aegis of a culture. There is need for us to begin to embrace practices that will make us develop in a sustainable manner and leave behind those that will prevent development or slow us down, so that our future, as Ogonis, as Gokana, will match favourably with other societies around.

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PART THREE

RELIGIOUS TRADITIONS AND CHANGE EXPERIENCE

Overview

This part focus on studies of some religions' challenges and encounter with the forces of change.

- **Wariboko and Asuevia** took the first slot of the part in Chapter Nine. In the paper, they clearly identified religious change as a process, as well as the factors responsible for such change across the world. They went further to spotlight the change experience of the oriental religions.
- **Kilani and Igoniko**, in Chapter Ten, gives the Islamic account of the interplay between religious practice and the wave of change. From a survey of the fundamental beliefs of Islam, the scholars report that the religion has been on the pedestal of change in its history. Ofcourse, Islam adapt to change and innovation which it calls *bid'ah*. Such change is directed towards the good of the faith and its votaries. Among other causative factors for change in Islam are globalization; modernization, information and communication technology explosion and, intellectual growth.
- **Onu and Mbete** took the third slot of the part, in Chapter Eleven. Here, they report the challenge and problems of religious change from the experience of the Judaeo-Christian traditions. They report that the responsible factors for the phenomenon, such as secularism, globalization and the quest for women's right and, homosexuality is still lingering and threatening the traditions of the two religions. Who knows the

next form of challenge and change that awaits Judaism and Christianity in the near future!

- In the last contribution of this part, Chapter Twelve, **Wotogbe-Weneka and Olumati** examined the African Traditional Religion experience of change. The scholars clearly demonstrated the phenomenon against the background of the cult of *Ali* earth goddess among the Ikwerre people of Nigeria. Among other factors, they identified the people's conversion to Christianity as a major threat to the worship of *Ali*. Accordingly, they illuminate on the extent to which the divinity has been left 'hungry' and deserted by votaries.

CHAPTER NINE

MODERN SOCIAL FORCES OF RELIGIOUS CHANGE AND THE EXPERIENCE OF THE ORIENTAL RELIGIONS

Jacob Dick Asuevia
&
Priscillia O. Wariboko

Introduction

We live in a world that is characterized by rapid social, environmental and technological change. Social change is difficult to define. This is due to its complexity and multivocal nature. The Greek philosopher Heraclitus said that a person cannot step into the same river twice. On the second occasion, the river is different, since water has flowed along it and the person has changed in subtle ways too, (Giddens A. 2009).

With the above at the back of our mind, social change may be defined as an alteration in the social order of the society. It may refer to a paradigmatic change in the socio-economic, religious-cultural and political structure. For instance, a shift away from hunting and gathering and pastoral society to traditional civilization and finally to the highly complex social system of today, (Giddens A. 2009). It may also be a shift from feudalism to capitalism or to socialism. It is important to note that philosophically, society moves forward in dialectical or evolutionary fashion, moving along with its structural differentiation and adjustment one would therefore be right to say that change is as index for measuring the growth and development of a society.

Since social change is a complex and multi-faceted phenomenon, change is one aspect of life that affects the other aspects in the

society. Hence it is pertinent to take a holistic view of the process of social change. This will facilitate a clear understanding of the collective role and impact of various change agents on the social system. It will also lead to a better understanding and appreciation of the numerous changes taking place and to be able to identify the correlation and cause effects of the various factors underlying these changes. There are basically two sources of social change, namely: endogenous and exogenous factors. Social change is due to the dialectic interactional activities of the various change agents within a given social system. While in exogenous causation, social change takes place as a result of the interactionary relationship between the internal forces of change agents and agents hitherto alien to the social system.

Religious Change as a Social Process

Religious change is very difficult to measure. This is as a result of the very nature of religion. Religion is a personal matter and sometimes invisible to observe, except from the extrapolation of changed behaviour and action of adherents. The introduction of new beliefs, ideas and rituals may lead to social change in the society. However, before a religious change to occur, there must be a relationship between the already existing religious beliefs and the newly introduced beliefs. This is dependent on the dynamics of the receiving society as a precondition for the needed change to take place.

There is a correlation between religious change and social change. Religion is a social change agent, conversely, social change in society leads to religious change. Religion can bring about change, while advocating for return to the archetypal age of norms and order. This is underscored by fundamentalist groups' reassertion of the return of religious beliefs, values and norms to their original states. This is a manifestation of the prevalence of social change in society, (Haralambos and Holborn 2008). By

returning the society to its original state, a new set of change is effected in the society.

Max Weber underscores this change scenario of religion, as he argued that although religion preaches the upholding of shared beliefs, and integration of the social groups, these same beliefs can in the long run have repercussion that lead to changes in the society. Again, that religion shapes and influence the other spectrum or substructures of the society in a great measure (see Haralambos and Holborn 2008), is a truism.

It is important to note that the society and its actions are a product of the worldview, held by members of the community. This shapes and gives meaning, purpose and directs the action of members of the society. Since religion is the fulcrum of any particular world view, it therefore shapes and influences a wide range of the people's social matrix and behaviours that, help to effect a variety of social change in the society. It is important to conclude therefore, that religion is a social agent of change in society; hence, its dialectic and reactionary activities leads to a variety of alterations in the social systems.

Modern Factors of Religious Change

Changing World Order: A few centuries ago, humans lived a simple pastoral life and in villages governed by kings and queens. These have changed drastically over a very short period, making these former features merely symbolic. There have been dramatic change in the socio-political, economic and cultural landscape over the last few decades. Thus, religion is faced with enormous challenges and inevitable changes. Changes are happening so quickly that one begins to wonder how the landscape of religion would look like in the next few decades. These changes are being engineered by a variety of social, environmental and technological factors. Modern capitalist mode of production has opened up religion to a new set of challenges. It primarily exposed a broad

segment of the population to its promotion of a fairly positive attitude towards money that is the attainment of financial success for satisfaction and self-fulfillment. This is contrary to religious teaching on the value of poverty, simplicity, ascetic life, and the basis for human existence and good life. Now, many religions profess the capitalist ideals, which interest and enhance individual and group's growth and success in terms of material acquisition and accumulation. The virtue of poverty and ascetic life that century ago, was declared the state of "blessedness" of religions is now discredited. Even the most conservative religionist exhorts the poor to make money through non-violent means.

Multiculturalism, Interfaith Dialogue and Communication: The new world order makes cross-cultural and interfaith dialogue and communication inevitably impossible. Development of the mass media and other means of communication outfits have all worked to narrow the gulf that once put people, nation and more importantly religions apart. Apart from the intercultural dialogue, there is a high rate of interreligious dialogue and communication some of which are unintended. Hence it is difficult for any religion to be identified with a particular culture or to be unaware of the teachings, beliefs and practices of other religions. Thus we now have elements of one religion found in other religion, and religions that were the exclusive preserve of a particular culture and people have found home in a foreign land, that was hitherto seen as alien land.

Sequel to the growing awareness in cultural pluralistic and religious diversity is the increasing frequent interfaith conferences. The various religions have gained from one another, by sharing and discussing similarities and differences that they share. This have resulted to a positive social change known as acculturation, tolerance and understanding.

Feminism/Eco-Feminism: Religion is now faced with a new form of protest with women demanding equal right, respect and recognition. They are now demanding new roles, and roles readjustment in areas that were traditionally dominated by men. In many traditions, women's roles in the society were restricted in various ways. They have been denied from acquiring education, owning land, take up professional career, hold offices and a host of other responsibilities. But, education, enlightenment and other variables have gradually changed the society's attitude towards women, visa-vis their right, roles and responsibilities in the society.

Eco-feminism is a feminist propelled movement which seek to protect the earth and the environment from destruction. Scientific and technological development have produced phenomenon that is constantly damaging the ecosystem, chemical fertilizer used as animal feed, and to boost crop yield, contribute to increased global warming and pollution. In the same vein, petroleum used by motor cars, cooking gas and methane produced by cattle produce green house gas which help to destroy the ozone layer, thereby causing serious harm to the ecosystem. Forest which is the habitat of many species of animals are being constantly brought down to cultivate food to feed the ever-growing population.

Inspite of the controversy surrounding the feminist debate, women have become indispensable in the affairs of the society and religion in particular, women are now allowed to hold key leadership positions. In Buddhism, there is a growing communities of nuns, playing greater roles than they played in the past. Hinduism is not only noted for its female divinities but has also produced female gurus. While Taoism is recognized for the attention given to female imagery and expression of yin.

Science and Technology: Science and technology have triggered an overwhelming change in the society. Modern science made great progress in the sixteenth and seventeenth centuries with the work of Copernicus (1473-1543), Galileo (1565-1642), Kepler (1571-1630), Newton (1642-1727) and others. Development and change in human society is the product of invention and development in science and technology. Scientific discoveries, inventions and technological advancement altered our natural environment and the way we perceive the world from a religious perspective. Understanding of reality, thus replacing our earlier world view, for instance, the earth is spherical, not flat, its orbit round the sun, most sicknesses are caused by germs, not supernatural forces, etc. Science and technology have changed our environment in no small measure and humans just have to adapt to it. These changes usually takes place in our physical, material and social environment, and the adjustments we make to these changes most often than not modifies our religion and social institutions. Science and technology have broadened human knowledge and enriched human lives, in addition they have opened people to new choices in life. Some of these choices constitute ethical problems and questions of cultural and religious value.

Secularism: Secularism was coined from a Latin Word “*Saeculum*”, meaning “time”, (David Brown, 1990), It is the transformation of a society from close identification with religious values, norms and institutions towards non religious values and secular institutions. Secularization theories hold the view that as societies “progress” particularly through modernization and rationalization, religion loses its grip and authority in all aspects of social life. According to Durkheim and Weber, as society become more and more modernized and reliant on science and technology, in the control and explanation of these social phenomena world religions lose their influence over the various aspects of social life.

The impetus to separate religion from public domain has led to tremendous social change in the society. Since secularism emphasis the removal of religion from social and public domain, the grip that religion had on people have reduced, hence many people have turned away from religion. Secularism has provided a new avenue of looking at life from empirical and rational experience outside religious world view. Secularism is given impetus with numerous intentions and discoveries in science and technology which helped to reshape peoples thinking and world view. These discoveries have put religiously held views into question.

Environmental Change: Environmental change has enormous impact on social change. Geological and climatic phenomena such as earthquake, draught, tornado, tsunami etc., have had great influence on the life of people, causing drastic changes in the economic, material, religious and physical environment of the society. Displaced persons and societies are forced to make drastic changes in other to adapt to their new situations. The discovery of mineral resources e.g coal, petroleum, etc. effect social change in recent time. The natural environment is been scavenged and ravaged in search of resources to provide for the ever growing population. New cities and towns are been built. The forest, which is the habitat of animals is fast disappearing, leading to pollution and disease. Change in population structure, sex ratio, age ratio, immigration and other vital population indices, have contributed significantly to change in lifestyle, ultimately influencing social and religious change.

Globalization: UNDP journal on *Human Development Report 2000/2001*, defined globalization as a multidimensional process of unprecedented rapid and revolutionary growth in the extensiveness and intensity of interconnection of a global scale. It opined that several forces that were unleashed after the world war

and the 1970's onwards are said to have launched and turned it to an unstoppable phenomenon. Globalization implies a situation in which people, cultures, societies and civilization that were previous isolated from each other are now in an unavoidable regular contact. This was spearheaded by development in science, technology, communication and the mass media. The resultant effect of globalization is the shrinking of the world in terms of time and space, the rivers, borders and deserts have receded, thereby making movement of persons, services, culture, religion etc fluid. This view is collaborated by Malcom W, (cited in Paul and Chandra M. 2002:138). He opined that globalization is a social process in which constraints of geographic social and cultural arrangements recedes, such that people become increasingly aware they are receding.

Globalization has impacted greatly on socio-religious change in diverse form. The simple and traditional societies have turned into pluralistic and sophisticated societies. This is the result of convergence of people and culture into one big global village, leading to cross-cultural and religious contact. The narrowing of the gulf that hitherto separated people, nations, culture and even religion, have had huge impact and change in society. It has made it impossible and difficult for any religion to be an exclusive preserve of any single people and cultural tradition.

For instance, Buddhism, Taoism, Confucianism, Hinduism etc., have found home outside their home land. In the same vein, such sacred words and concepts like, *Nirvana*, *Karma*, *Samsara*, *Zen*, *Dharma* etc., that were once revered are now used profanely, thereby becoming merely symbolic in nature.

Globalization has brought cross breeding and unification of cultures. This has triggered what is now described as inter religious dialogue, giving birth to religious acculturation, with elements of one religion found in the other religions. For instance,

Molloy M. (2002), observed that Buddhism outside Japan have adopted the use of Christian hymns and the tradition of Sunday School. Zen and Tibetan Buddhism and the other oriental religions have adopted the Christian tradition of lay person taking leadership roles that were traditionally performed by monks. The monasteries and the values of simplicity, detachment, ascetic etc; which is the foundation of the oriental religion is fast dissolving in the wake of globalization and the value and concept of modernization and monetarism are fast supplanting the religious traditional values.

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CHAPTER TEN

TREND ANALYSIS OF CHANGE IN MODERN ISLAM

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Introduction

Islam is the formal name of the religion of nearly 1.3 billion people of diverse races, languages and geographies on earth. Islam is also considered as a religion of mankind owing to the fact that all the prophets and messengers of God, since Adam and Eve, taught people to believe in and worship the one and only God (Q 22:78). Islam does not see itself as a new religion but a renewal of the message of God beginning from Adam, Noah, Abraham, Moses, Jesus and which was perfected in the message of God as preached by Prophet Muhammad. The word Islam is an attributive title which signifies submission, surrender and obedience to the will of Allah

Islam as a religion is considered as a way of life and a comprehensive paradigm for mankind. It is comprehensive because nothing falls outside the influence of Islam from personal spirituality to marriage, business transactions, education, profession, family matters, politics, our relationship with the environment, scientific exploration and discovery, art, recreation and inter-personal relations. Each is regarded as part of the gift, responsibility and grace of a life that is fully purposeful, blessed and always touched by the hand of God.

Cardinal Beliefs of Islam

The cardinal beliefs of Islam is called ‘aqeedah which embodies human translation of Islamic universal principles and rules.

‘Aqeedah is a religious tenet upon which one’s mind and heart is firmly settled and to which one holds or adheres. The Islamic ‘Aqeedah can therefore be broadly classified into belief in the Oneness of God called Shahaadah, the holy scriptures, Messengers and Prophets, Angels, the Day of Judgment and predestination (Kilani 2007: 129-146)

Islamic tradition holds that there are five cardinal beliefs of Islam, otherwise known as five pillars of Islam that together form the first duties owed by humanity to God. They are the essence of a life of Islam (submission). The five pillars are intended as the focus of a total life of orientation and they are understood as the gateways to a presence that forgives, sustains and transforms (Ilega: 2007:83). The cardinal beliefs of Islam are, profession or confession of faith-“*shahaadah*” which is called *Tawheed* (monotheism), ritual prayer-“*salat*”, almsgiving or charity-“*zakat*”, fasting-“*siyam*” and pilgrimage-“*Hajj*”.

Profession of Faith – “*Shahaadah*”

The declaration of faith consist of two distinct parts, the absolute belief in the oneness of Allah (God) and the belief that the prophet Muhammad, a mortal human being was the last messenger of Allah. The foundational principle upon which Islam is based is the belief in the Unity of God which is technically called Tawhid. The belief in the unity of God in Islam entails the acknowledgement of His existence, divinity, Lordship and Oneness. Allah in Islamic ideology does not resemble any of His creatures (Q 42:11). Faith in Allah in Islam implies four things; belief in the existence of Allah, belief in the Lordship of Allah which means that He alone is the Lord, with no partner or helper, belief in His Divinity means that He is the One True God, with no partner or associate and belief in His Names and Attributes implies affirming the names and attributes which Allah has affirmed for Himself in His book and in the Sunnah of His messenger (Kilani 2007: 130).

The belief in the concept of monotheism (*tawhid*) is the essence of Islam. A Muslim accepts Allah as the only God and only master, Lord and ruler with no partner sharing in any way His being, powers and attributes. He is one, He is Unique. He is Almighty and self-sustaining. The belief in the prophet Muhammad as the servant and final messenger of Allah completes one's faith. The prophet Muhammad was the last of a line of prophets and messengers sent to deliver the same message given to all the prophets, beginning with Adam.

Prayer - “*Salat*”

The prayer is a type of worship consisting of specific statements and actions. It is begun by pronouncing the greatness of Allah, and is concluded with salutations of peace (Sabiq 1985: 1/75). Prayer is the essence of Islam. The establishment of *Salaah* distinguishes a Muslim from a non Muslim and salaah must exist for Islam to stand.

According to Ilegu (2007:87), the ritual prayer in Islam is a legally defined act performed by all Muslims with the same general bodily postures and genuflections and with the same proper orientation. The worshippers should be in a state of legal purity and the use of Arabic as a medium of expression is absolutely incumbent upon the Muslim no matter what his native tongue may be because the Quran which is used in the ritual prayer is revealed in Arabic. Ritual prayer is an act in which all the three aspects of human existence, physical, mental and spiritual find their due expression. The body, the mind and the heart participate in it jointly and in an ideal manner.

Prayer is obligatory upon every sane, adult Muslim. Muslim children must be made to practice establishment of their prayers when they reach the age of seven so as to become used to it before attaining puberty. *Salat*, the obligatory Muslim prayer, is done five times in a day and at appointed times. The other conditions

which guide the validity of prayers in Islam include: being Muslim, being of sound mind, and having reached the age of discretion, facing the qiblah or direction of the Sacred House, freedom from impurities and having the intention of praying. It is necessary that the person's body, clothing and place of prayer be clean from filth and dirt. During prayer the person should cover that part of his body between the navel and the knee, the female has to cover all the body, except her face and hands.

The Five Daily Prayers –A must for all Muslims.

- The early morning prayer “*fajr*” – the time which starts after dawn and ends before sunrise.
- The noon or early afternoon –“*zuhr*” – starts just after midday when the sun begins to decline in the afternoon.
- The late afternoon prayer-“*Asr*” – starts when the sun is about midway on its course to setting, extending till the sun begins to set.
- The sunset prayer – “*Maghrib*” – the time of which extends between the setting of the sun and the disappearance of the red sunset glow in the west.
- The night prayer – “*Isha*” – begins after dusk has completely disappeared, giving way to total darkness of the night.

Every prayer time has its pattern and mode. It begins with raising hands to exalt God the level of his shoulder which is called takbir, the bending forward with his hands on the knees called ruku'. The worshippers stands erect followed by prostrating touching the ground with both toes both knees both hands and the forehead which is called sujud and followed by sitting on legs with the raising of his index finger. The one unit of prayer called rak'aah is concluded with the statement of tasleem to the right and to the left. The Friday Prayer is an important type of prayer in Islam. It is a weekly ceremonial prayer required of all Muslims and it is performed in congregation at noon in the mosque.

Almsgiving or Charity – “*Zakat*”

One of the most important principles of Islam is that all things belong to God, and that wealth is therefore held by human beings in trust. The word “*zakat*” means both ‘purification’ and ‘growth’. Our possessions are purified by setting aside a proportion for those in needs and like the pruning of plants, this cutting back balances and encourages new growth. The spending of wealth for the sake of Allah purifies the heart of man of the love of material wealth. The one who spends wealth offer it as a humble gift before the Lord and thus affirms the truth that nothing is dearer to him in life than the love of Allah. *Zakaah* is a sign of true faith in Islam. *Zakaah* inculcates in Muslims the principle of sacrificing wealth for God. It implants in believers to be large hearted and magnanimous as against miserliness and stinginess (Kilani 2007:158).

Each Muslim calculates ‘*zakat*’ that is due on his or her wealth annually and pay 2.5% individually to a collective purse and to be distributed to the recipients as mentioned in The Qur’an 9: 60:

Zakat are only for the poor, and the needy and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah’s cause, and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-knowing, All-Wise.

Islam made the practice of charity compulsory because it is the recognized right of poor people in the wealth that God bestowed on the rich. A pious person may also give as much as he or she pleases as *sadaqah* or voluntary charity without any restriction to time and amount. The institution of *Zakat* plays crucial roles in Muslim society in that, it helps the poor of the society to be able

to meet their needs thereby strengthening the bond of brotherhood within the Muslim society

Fasting – “*Siyam*”

Fasting in Islam is abstinence from food, drink and sexual intercourse during the days of the month of Ramadan. It is one of the pillars of Islam. The aim of Islam in prescribing fasting just like other acts of worship is to transform the whole life of mankind into a life of worship (Kilani 2007:154).

It is obligatory for each Muslim, who is an adult of sane mind and physically able, to fast during the holy month of Ramadan. The Holy Quran states, “O you who believe, observing the fast is prescribed to you, it was prescribed for those before you so that you may become pious” (2:183).

Ramadan, the month in which fasting is observed in Islam is considered as a month of mercy, repentance, blessing and purification. The fasting is observed for a period of 29 or 30 days. This blessed month is a great opportunity for goodness, blessing, worship and obedience towards Allah. It is a great month, a noble season, a month in which rewards for good deeds are multiplied and in which committing bad deeds is more serious than at other times. The gates of Paradise are opened and the gates of Hell are shut, and the sinners’ repentance to Allah is accepted. It is a month whose beginning is mercy, its middle is forgiveness and its end is redemption. The month of Ramadaan is the month of great gains and profits.

During fasting, muslims sacrifice physical comfort to endure hunger and thirst. Fasting creates a sense of equality between the rich and the poor. By developing an empathic attitude towards hunger and thirst, fasting makes the wealthy remember the needs of the poor and impresses a feeling of compassion in their hearts.

Pilgrimage – “*Hajj*”

Hajj in the usage of Islamic Law means a particular going or traveling at a particular time to a particular place for the purpose of worshipping Allah. Pilgrimage or *Hajj* is the journey of faith which every Muslim is expected to make to the sacred house of Allah in Mecca for the purpose of performing a religious rites. The months of *Hajj* are *Shawwal*, *Dul-Qadah* and *Dul-Hijjah*.

Hajj is an obligation upon every Muslim who has the means to perform it. *Hajj* is one of the foundations or pillars of Islam. The Qur'an states:

Pilgrimage (*Hajj*) to the house is a duty mankind owes to Allah, those who can afford the expenses of the journey; but if any deny faith, Allah stands not in need of any of His creatures (Q. 3:97)

Islam has prescribed *Hajj* to all Muslims as a religious obligation for a number of goals. The most fundamental among these goals is to attain piety (*taqwa*). *Hajj* is a means of cultivation of good characteristics among believers. Such good characteristics which *Hajj* helps in cultivating among muslims include decency and chastity, suppression of anger, leaving argumentation and disputes, humility and humbleness, gentleness, softness and calmness. *Hajj* is prescribed once in a lifetime on all muslims, both male and female, who are sane, of age and are able to undertake the journey. In *Hajj*, all muslims dress in the same attire and perform the same rituals, the rich, the poor and the powerful ones in the society all standing in the same manner in front Allah.

The rites of the *Hajj*, which are related to life events of Prophet Ibrahim (Abraham) include circling the ka'ba seven times (*tawaf*) and going seven times between the mountains of safa and marwa as HaJar did during her search for water for her son, Ismail which is called *Say'*. Then the pilgrims stand together on the wide plain

of Arafat and join in prayers for God's forgiveness. The close of the Hajj is marked by a festival, the *Eid al-Adha*, which is celebrated with prayers, slaughtering of animal to feed the needy, and the exchange of gifts in Muslim communities everywhere. The *Eid al-Adha* and the *Eid al-fitr* (a celebration commemorating the completion of the fasting of Ramadan) are the two festivals celebrated by muslims worldwide.

The teachings of Islam are derived from the Quran and the Sunnah or Hadith which are both referred to as the two absolute reference frames of Islam. The Quran is unique in that ever since it was revealed to the prophet Muhammad 14 centuries ago, not a single letter of it has been changed. The Quran is considered the standing miracle of the prophet Muhammad, since he himself was an unlettered man of the seventh century who received a revelation that stirred emotions and awakened hearts. The *Sunnah* is a commendable straightforward way and model behaviour of the Prophet which basically revolves around his teachings. The Sunnah includes what the Prophet said, what he did, and what he observed others doing and silently approved. The word *Hadith* on the other hand is applied to the sayings and actions of the Prophet. It covered all that was narrated on the authority of the Prophet. However, these two terms are interchangeably used in Islamic scholarship (Kilani 2007:157).

Change and Changing Trends in Modern Islam

Change is an essential element in life. The Holy Quran mentions change of different phenomena of nature as signs of God and actually these changes make the life worth-while. The Quran wants mankind to reflect on the changes that take place in the life of man from conception to old age (Q30:54). Islamic history, perhaps more than the history of any other culture of the world surmounts the events of change in the intellectual and social life of the Muslims. Islam as a revealed religion and its followers are apt to adapt all the changes, all such changes have been

incorporated and amalgamated in the Islamic culture in such a way that those have enriched the Islamic history and given it a new ardour. The Islamic history has witnessed many intellectual movements.

One of the main factors of the eternity of Muslim society is its adaptability to changing events and this adaptability is concerned with all spheres of life including new orientations that are not repugnant to Islamic law and teachings. Islam allows other cultures within its supra culture so long as the new cultures are not antithetical to explicit teachings of Islam. Islam is a commonwealth of nations, ethnicities and cultures under the banner of Islam (Q49:13). The Muslims are mindful, even critical of the necessity of modernity and hence the need not to embrace change.

In Islamic epistemology, a change in religious practice, organization, or belief is religious innovation which is called *bid'ah*. Innovation or *bid'ah* in Islam is the invention, creation or addition of any religious matter which was not (originally) found in Islam. Therefore, Islam warns against it and invalidates any religious deed which does not originate from the Qur'an and the Sunnah. Prophet Muhammad is quoted in his numerous traditions known technically as Hadith to warn his followers on innovation. He said, "he who innovates something that is not in agreement with our matter (religion), will have it rejected." [Al-Bukharee and Muslim]. Prophet Muhammad used to say, when beginning a *khutbah* (sermon): "... The best of speech is the book of Allah and the best of guidance is the guidance of Muhammad. The worst of things are those which are newly-invented, and every innovation is a going astray..." (Muslim, no. 867). He also said, "Whoever innovates something in this matter of ours, that is not a part of it will have it rejected." (Bukhaari, Fath al-Baari, no. 2697). This clear statement of the Prophet has over the years helped to guide and prevent the alteration and dilution of Islamic creeds and

beliefs. However, the innovation or change being mentioned in these traditions does not include changes taking place due to intercultural communication as long as the Islamic teachings are not affected. There is no doubt that some scholars have taken the concept of bid'ah to an unprecedented level by rejecting all change thereby giving the impression that the Islamic teaching rejects any legal revisions to accommodate either new learning or new needs.

The major world religions such as Islam and Christianity have developed orthodox bodies of belief, custom, and practice, which are regarded as part of a sacred tradition. Religious innovation is thus seen as a departure from orthodoxy, because it is a threat to tradition. Islam considered any teaching or practice that alters the creed or worship of Islam as condemnable innovation that must be rejected by muslims. Since religious change or innovation is inevitable, there is a permanent tension between belief in the unchanging nature of orthodox tradition, and the actual social change of religious organizations. There is no doubt that innovation in religion is done to support the particular religion for membership or to recruit additional or new members. It is meant to make a religion or denomination attractive, engaging and interesting to the people. Innovative religious groups always improvise on religious teachings in order to serve their members. This is imperative because religious organization or group needs to be connected in teachings, rituals and liturgy to the local culture and this explains why innovative religious groups grow bigger and faster and those who fails to innovate loose membership. The thrust of religious innovation is to engage in competition with other religions in order to gain new or additional members.

The catalyst of change that has affected Islam in contemporary world is globalization and its attendant consequences. Globalization is an umbrella term that refers to increasing global

connectivity, integration and interdependence in the economic, social, technological, cultural, political, and ecological spheres. It is a unitary process inclusive of many such sub-processes, perhaps as best understood as enhanced economic interdependence, increased cultural influence, rapid advances of information technology, and novel governance and geopolitical challenges (Wikipedia). The Encyclopedia Britannica says that globalization is the "process by which the experience of everyday life ... is becoming standardized around the world. Globalization has resulted in the free flow of information via high technology and the movement of peoples cross borders has also helped in the dissemination of religious information which in some cases promoting religious tolerance in some parts of the world while in the same vein religious fundamentalism and extremism have also increased (Khaled 2007).

It is ostensibly clear that the process of globalization is visible in at least three fields today namely; economy, politics and culture. In the area of culture, it has contributed to the transmogrification of traditional religious beliefs and practices. Khaled (2007: 3) wrote:

With the advancement of technology and its means of media and the free flow of information, terror groups have used their political agendas by using religion as a tool to fulfill these political gains... the same source of media and information has been successful to portray this global misconception of Islam or muslims as extremists or terrorists.

The negative portrayal of the muslims notwithstanding, the muslims have adopted the tools of globalization for networking and advocacy. If one considers the use of cellular phones and computers, especially in modern life, the dawah methodology of the Muslims across the globe is following the use of ICT as

instant Islamic admonitions are becoming accessible to almost everybody. There are many online groups that are devoted to the propagation of Islam. The institution of marriage has received the biggest boost with globalization with the establishment of many online matrimonial sites for spouse selection. The Muslims are also visible in social media like facebook, twitter, instagram and others with both the positive and negative effects on the family. One noticeable effect of the social media is what could be termed as the tsunamis of family breakdown in the society and the Muslims have also taken their own share of this breakdown. Today, there is e-divorce in which a husband divorces his wife just by sending sms on his phone to the wife. This is a strange culture but which unfortunately is gaining currency globally among young and educated Muslims. The satellite-cable television is also making Islam visible in the virtual space with global Islamic channels like Peace-tv, Iqra and Islamic channels all dedicated to Islamic teachings.

Muslims are known to assemble in congregational manner only on Fridays. Today, many Muslim groups now have study circles for 'Islamic fellowship' on Sundays in major towns and cities in Nigeria and elsewhere. Notable organizations in Nigeria in this regard include NASFAT, *Al-Usrah*, *Quareeb* Family, MICA (Movement for Islamic and Cultural Awareness), FOMWAN (Federation of Muslim Women Association in Nigeria) etc. Muslim organizations adopt advertisement and use of visuals in dissemination religious messages to the public. The use of visuals or visual contact is a modern strategy of delivering message and hence most of these organizations sponsored religious programmes both on radio and television. Islam teaches that all Muslims irrespective of colour, race or language are brothers (Q49:10) and in order to build bond of brotherhood among the Muslims, many Muslim groups today engage in entertainment and recreation (as social capital) for members. It is not uncommon to see Muslims organizing picnic during Muslim festivals. *Al-Usrah*

Inc., an Islamic organization based in Port Harcourt annually organizes a crowd pulling picnic every year at the end of the Muslim fasting of Ramadan which has become a household event among Muslims in Rivers state and its environs. The language of religious sermon is also changing in order to make it current and appealing to the young educated Muslim professionals. A visit to most of the study circles reveals topics on business, mentoring, politics; family counseling, courtship and dating are discussed in order to address the concerns of the members.

The Arab Spring offer an opportunity to redress the age-long understanding that dictatorship and authoritarianism are the only political model for the Muslim world and to reaffirm that Muslims, like other global citizens desire a secure and democratic society. The social media like the Facebook became an online staging ground for the budding movement for the Arab spring in Tunisia, Egypt, Libya and Syria. While the will of the people is the most vital ingredient in the Arab Spring that removed the Arab dictators in Egypt, Libya and Tunisia, the role of the social media cannot be underestimated. The Muslims adopted the new technology (replacing the cassette revolution of 1979 in Iran) of the social media to mobilize citizens for the days of rage organized during the mass protests. The Muslims in the Arab world have been emboldened more than ever before to demand of freedom and liberty from their rulers. Islamic teachings which hitherto have been suppressed in the mosques have been used as instrument of mobilization of the ordinary people. This is a change no one expected to come so soon.

Another change brought in by modernization in Islam is the introduction of Islamic banking. Islamic banking system is based on interest-free loans and has attracted more attention, partly because of the political interest it created and partly because of religious interest it created also. Islamic banking is growing at a rate of 10-15% per year and with signs of consistent future

growth. Islamic banks have more than 300 institutions spread over 51 countries, including the United States through companies such as the Michigan based university bank as well as an additional 250 mutual funds that comply with Islamic principles (Mirza:1942). Islamic banking or interest free banking has moved from a theoretical concept to embrace more than 100 banks operating in 40 countries with multi-billion dollar deposits worldwide. Islamic banking is widely regarded as the fastest growing sector in the Middle Eastern financial services market. Exploding onto the financial scene barely thirty years ago, an estimated \$US 70 billion worth of funds are now managed according to the principle of non-interest banking operation. Deposit assets held by Islamic banks were approximately \$US5 billion in 1985 but grew over \$100 billion today (Kilani 2011).

Since the end of the cold war the muslim world had increasingly become demonized partly because it remains the most resistant to western cultural infusions thereby becoming a stumbling block for the complete triumph of neo-liberalism. In the words of John E. Woods, “almost immediately after the collapse of Communism, Islam emerged as the new evil force” (New York Times, August 28, 1995). It could be safely said that after the romance against Communism, Islam and the West parted ways, sowing the seeds of a new anti-western Islamic revivalism. The new brand of Islamic revivalism which centred on unconventional military confrontation with the West produced network of extremist and suicidal groups across the Muslim world namely in Algeria, Yemen, Saudi Arabia, Pakistan, Afghanistan, Iraq, Nigeria and Mali. Alamin Mazrui (2007:10) captures it succinctly that ‘the terror and fundamentalism of capital had now provoked the terror and fundamentalism of blind faith’.

The ease with which people move around the world (courtesy of modern means of transport and available communication instruments) has promoted an unprecedented degree of interaction

between Muslims across the world, especially those belonging to the middle and upper classes. It has enabled them to forge new links in scholarship, trade, commerce and welfare programs. This network of relationships has naturally given fresh impetus to the trans-national awakening of the Muslim ummah, with a leadership drawn mainly from the ranks of the middle class. The improvement in the economy of some Muslim countries has afforded many young educated Muslims opportunity to perform the annual Hajj and Umrah in Ramadaan during which they interacted not only on the spiritual arena but even in business and scholarship thereby enhancing a global understanding and change among Muslims. In modern times both men and women in Islam are beneficiaries of modern education. While the pace at which the women are catching up with men in some countries may still be low, there is no doubt that some Muslim women are doing well in education in some other parts of the Muslim world. Islam does not accept the incoherent ideological paradigm of the Boko Haram because Islamic society gave to the world people like Ibn Sina (Avicenna- 980-1037), Al-Ghazali(1058-1111), Ibn Rushd (Averoes-1126-1198) and Ibn Khaldun (1332-1406) who were pace setters in their various fields of learning. The programme of Islamization of knowledge which was pioneered by Ismail Raji Faruqi (d1986) is a core effort at making education in all ramifications acceptable to Muslims without jettisoning Islamic creeds and values. This programme has been developed by many universities in Malaysia, Pakistan, Brunei and countries in Middle East. In Nigeria, University of Ilorin, Bayero University and Usman Dan Fodio University run degree programmes on Islamization of Knowledge.

Conclusion

Islam is one of the major world religions and proudly refers to itself as a complete way of life. Islam is not a static and a historical system of life because it does not intend to produce rigid and dogmatic people who are not useful to God and the society.

Islamic system is creative and regenerative but rejects any changes foisted on it by external forces that are capable of making it to lose the centre piece of its creeds and principles. It does not embrace change for the sake of human whims and caprices but that human beings should subordinate their views, opinions and desires to that of the Almighty God which qualifies such a person as a Muslim; meaning the one who has submitted and surrendered to God.

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CHAPTER ELEVEN

RELIGIOUS CHALLENGE AND CHANGE IN MODERN TIMES: THE EXPERIENCE OF CHRISTIANITY AND JUDAISM

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Introductiion

A comprehensive study of religious challenge and change is vast and a serious academic project. Therefore, this study will only attempt to bring to limelight the experience of Christianity and Judaism. The instances presented here are drawn mainly from Nigeria as a representation of the African situation and applicable to the world to a larger extent. Trimingham (in Ikenga Metuh 1985:xi) points out that:

... the large scale religious changes during the colonial and post – colonial periods to among other things, the collapsed structures of traditional societies and consequently also the traditional religious systems with which they were closely bound...since traditional world-views meant for the microcosm of village and clan life could not sustain experiences of the macrocosm which it is now exposed, the African had no choice but to adopt one of the religious systems with a universalist world-view-Christianity or Islam.

Metuh (1985) further observed that ‘*The tide of religious change in Africa... has assumed phenomenal dimensions. Islam and Christianity have grown more rapidly and successfully in extent and numbers in Africa in the last fifty years than at any previous period of their long history*’. Since the birth of religions in the

history of human beings, they have either been on the increase or decline at any particular place at a particular time. This advancement or decline has been as a result of certain endogenous or exogenous, religious or non-religious factors. Thus, these changes have causes, processes and effects to therefrom.

Basic Beliefs and Traditions in Judaism

Creed: At different times in Jewish history, there have been several creedal formulations. But the principal Judaic Creed regularly and more often recited among Jews is Deuteronomy 6:4-9:

Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates.

This Creed is referred to as ***SHEMA*** and, all devout Jews often recite it. John Renard (2000.77), comments that “*two essential ingredients in Jewish belief are enshrined here in elegant simplicity. First, the notion that the people constitute a community of faith, and second, the affirmation of the absolute unity of God*”. In this Creed, Jews are also required to love the Lord with all their hearts, souls and strength. Also, in Deuteronomy 26:5 – 10, Moses enjoined them to always recite the summary of their history, as sojourners in Egypt and recall the deliverance and provision of God to them, as they enter their land of promise.

Revelation: The Hebrew Scriptures are explicit on God’s disclosure of himself to his covenant people – a direct relationship

between the people and God – their Creator. This began with Adam and Eve, and continued with the patriarchal dispensations and even to the monarchical period. A few of these instances include Moses’ encounter with the divine presence at the Burning Bush and God’s unfolding of his intents to the Jews at the Mt Sinai episode. Even in the days of the prophets, God still spoke to his people, disclosed his plans to them and warned them of impending dangers.

Scripture: The Jewish traditions, dogma and doctrine proceed from their Scripture, which they believe is divinely inspired and revealed to them. In their creedal statements, we see the distillation of the core of their religious belief. However, their tradition is more orthopraxy than orthodoxy. In other words, it concerns itself more with correct practice than with correct opinion. To this extent, conservative Jews see membership as strict adherence to doctrine as stipulated by scripture.

Monotheism: Monotheistic belief is cardinal in Judaism. Gerald Benedict (2008:590), defines theism as “a belief in a single divine being, that is, in God rather than in a god. Usually theism understands God to be the Creator, Personal and Salvatory, Omnipresent, but distinct from other aspects of the creation... held in the tension of immanence and transcendence”.

Covenant: God’s relationship with the Jews is better understood as a covenantal one. Thus, covenant [*berith* - Hebrew], though not peculiar to a monotheistic religion such as Judaism, is an underpinning denominator of Judaism. In the Ancient Near East, rulers would usually cement a social relationship with their vassals – the partners would not be equal in status and power. In Genesis 6, 9; 15 – 17 and Exodus 19 – 24, we see God’s Covenant treaty with Noah, Abraham and his descendants and Moses and the Jews, in that order.

The Decalogue: The Decalogue or the Ten Commandments drawn from Exodus 20:1 – 7 is an abbreviated version of the Law God revealed to Moses at Mt. Sinai. The first three (3) commandments deals with Israel’s relationship with God and, the rest seven with inter-personal relationships. They are abridged, minimum ethical standards for God’s covenantal people to guard their relationship with God and one another.

Notion of Afterlife: There is no detailed information on the afterlife in the Hebrew scriptures. Though somewhat vague references appear about ‘*Sheol*’, - a gray, dreary warehouse of souls. But later on a more concrete notion of afterlife emerged. During this time ‘Sheol’ was understood as a place of recompense for evil. Much more lately the concept of “*Gehenna*” emerged, renamed after Hinnon. Then gradual spiritualisation emerged also for the concept of heaven, paradise and resurrection of the body.

Beliefs and Traditions in Christianity

Creed: Creed, a summary statement of belief, is significant in Christianity. It was not until the fourth century AD that the first formal Creedal statements gained wider acceptance. This was the outcome of the Council of Nicea in 325 AD, from which the Creedal name is derived – Nicene Creed. Major Christian denominations in the world today recite this or other Creeds in their liturgies. There is also the ‘Apostles’ Creed’. They summarize the Christian’s belief in God the Father, the Son and the Holy Spirit, affirmation in baptism, forgiveness of sins, resurrection of the dead and life after death.

Revelation: Christianity teaches and believes that the incarnation – the Word becoming flesh, God manifesting in the person of Jesus Christ is the ultimate revelation. In addition, God’s progressive disclosure of himself, his truth, purpose or counsels, goes on daily through the scripture, by the agency of the Holy Spirit.

Scriptures and doctrine: The Old and New Testament as divinely inspired scripture, infallible and containing the word of God is cardinal belief in Christianity. There is a shift from traditional Judaic orthopraxy to Christian teaching and the progressive revelation of God through the Holy Spirit. However, differences and variations of opinions exist on dogma.

Belief in God: Renard (2000) asserts that the doctrine of the Trinity is the central Christian teaching about God. Christians believe that there is only one God, but in that one God are three distinct divine persons – the Father, the Son (Jesus Christ), and the Holy Spirit, who possess equally and eternally the same divine nature. Thus, Christianity is a monotheistic religion.

Original sin: Both Orthodox Christianity and Protestant Reformers hold the view of human original sin consequent upon the fall of Adam and Eve. As shown in Genesis 2:16 – 17 and 3:1 – 24, the primordial patriarch's fall led to a moral failure in humans. However, the remedy for this moral failure and spiritual depravity is still contestable. While Orthodox and conservative Catholicism hold on to a remedy through sacraments, Protestant Reformers are of the view that salvation is by faith, in the finished work of Jesus Christ alone.

Salvation and Redemption: Other religions teach that strict adherence to traditions and ethical doctrine can effect the needed transformation for humans, from the suffering, confusion and alienation, due to moral failure and spiritual depravity. Christianity's concept of soteriology rests upon the incarnation and redeeming work of Jesus Christ. Through this, grace could be obtained to attain redemption and salvation. In addition, Christians believe in miracles, as God's supernatural intervention in nature, in afterlife and judgment.

Religious Challenges

There are both endogenous, internal, and exogenous, external, factors that influence religious change in any society at any given point in time.

Environmental factors: Both geological and climatic phenomena such as earthquakes, flood, drought, tsunami etc, cause drastic changes in the socio-cultural life of a religion. In the event of any of these phenomena, in a nation or locality there can be various religious interpretations of the events by the people. This can dwindle the people's participation in religious activities. In time, the religion itself will dwindle as well.

Biotic factors: It is also possible that fluctuation in agricultural productivity, availability of fishery wealth, spread of diseases affecting man and domesticating animals, changes in population structures and age ratio can also contribute to significant changes in life style and in culture and in the religion of the people.

Cultural factors: Basic Elements of a people's culture such as language, philosophy, literature and values may not change frequently like other factors but imposition of dominant cultures on the existing one can result into cultural alteration or diffusion. Changes in a people's culture can in turn affect their religion which is inseparable from their culture.

Demographic factors: Changes in a people's population factors like birth rate, death rate, migration/ immigration can also affect religion. These changes can affect marriage norms, familial relations will either increase or reduce participation in the dominant religion of the people.

Technological factors: It is a proven fact that technological advancement can occasion production of more food, population growth, urbanization and industrialization. Whenever these occur,

family size, occupational divisions, gender roles and social competition will not remain in their original traditional nature. These developments and growth will also affect the way religion is practiced by the people; sometime, this will result in rural-urban drift that will reduce religious participation in the down-town set-up.

Ideological factors: History has confirmed that political, social and cultural ideologies can result in radical changes in the socio-cultural structure of a religion. For instance, the introduction and insistence on shariah in northern Nigeria has affected the religio-political topography of the area. This has made Islam dominant in the area at the detriment of other religions. Also, changes in the political topography of a nation or society can either favour or discountenance either one religion or religion as a whole. Notable in Nigeria is that at the instance of a Christian President and major key leaders in the nation, Christianity seems to be on the advance and vice versa.

Globalisation: The wave of globalisation has affected religious and cultural values, such that the phenomenon poses threat to the traditions. For reasons such as diversity and its threat to the religious traditional values, globalization is seen as a polarization factor within these defined religious identity and its practice. The *Economic and Political Weekly* on March 27, 2004 stated the following arguments on the major interface between religion and globalization in India:

- (i) The major consequences of globalization have been the transmogrification of traditional religions and belief systems.
- (ii) It is the beginning of the disintegration of the traditional social fabrics and shared norms by the invasion of consumerism, cyber culture, newfangled religions, social fads, and changing work ethics and work rhythms.

- (iii) It goes a long way in allowing people to fall back on religion for moral and social support, attributing to religion the creation and acceleration of extremist, fundamentalist, and terrorist tendencies in the third world countries, which are intended to destabilize them, and strike at the root of their civilization, and multicultural and pluralistic nature.

Significant socio-technical change may have resulted from the proliferation of Internet-based social networks – a cohort of globalization. Religion is part of the internet community. Consequently, the religio-cultural beliefs of many people may not grant them the exclusive liberty to embrace the liberalisation. For instance, a few years ago, one the Deeper Life Church in Nigeria dissuaded her adherents from watching or owning Television set, let alone google into the internet or cyber-world. If they had remained at that dogmatic circumference, their religion would have suffered serious stagnation and stalemate.

Globalisation has made tourism a popular global leisure activity. Accordingly, pilgrimages among adherents of religions have become popularised and common, consequent upon globalisation. Religious movements were among the earliest cultural forces to globalize, spread by force of, migration, evangelists, imperialists and traders. Christianity, Islam, Buddhism and more recently sects like Mormonism have taken root and influenced endemic cultures in places far from their origins.

Thus, globalisation helps to break the regressive taboos responsible for discriminating against people on the basis of gender, race or religious belief. It functions as an antidote to the intolerant fundamentalism that oppresses many people in the world today. Globalisation becomes a window through which people in one part of the world could see the treatment given to their counter-parts in another it serves as a glean of hope for them.

No doubt, global dominance of globalisation is a serious threat to religious traditions and cultural values. This is due to its polarising effects on religious identity and practice.

Feminism: The Encarta Microsoft Corporation posits that *Feminism*, is a collective term for systems of belief and theories that pay special attention to women's rights and women's position in culture and society. The term tends to be used for the women's rights movement, which began in the late 18th century to campaign for complete political, social, and economic equality between women and men. Historically, feminist thought and activity can be divided into two waves. The first wave, which began in about 1800 and lasted until the 1930s, was largely concerned with gaining equal rights between women and men. The second wave, which began in the late 1960s, has continued to fight for equality but has also developed a range of theories and approaches that stress the difference between women and men and that draw attention to the specific needs of women.

Feminist thinking has succeeded in drawing public attention to the inequality between women and men and to the structures within society that belittle and work against women. It has led to a reconsideration of women's role in the workplace, resulting in policies that promote equal pay and equal opportunities. Feminism has succeeded in challenging perception of women's skills, with the result that some women are entering nontraditional areas of female employment, such as the construction industry. In the main, feminism has influenced culture, resulting in greater coverage of women's interest and concerns. Feminist thinking has adapted and diversified to tackle new issues, including AIDS (*see* Acquired Immunodeficiency Disease Syndrome), homophobia (prejudice against homosexuals), technology, and warfare. Some feminists have combined feminist ideas with pacifist and environmental ideologies to condemn nuclear weapons and criticize new technologies. These include reproductive techno-

logies (*see* In vitro fertilization) and surrogate motherhood, which are regarded as means by which men exert control over women's bodies.

Feminist thinking has had a powerful influence upon many academic disciplines, including anthropology, sociology, psychology, literary criticism, history, theology, and the sciences. Feminist scholars are undertaking researches that draw attention to neglected female concerns. They are exposing the patriarchal assumptions that underlie traditional approaches to scholarship. This intra-cultural friction and collision has not left religion unhurt.

Homosexuality

Homosexuality is still under serious debate in Nigeria and at the moment, there may not have been overt legal cases of the union. However, it is on the front burner of religious thought the world over. In the 1990s and 2000s homosexual rights groups addressed a number of other issues, including the rights of gay and lesbian families. In 2001 The Netherlands became the first country to legalize same-sex marriages, giving same-sex couples the same rights that heterosexual couples have in areas such as inheritance, taxes, divorce, and pension benefits. Belgium legalized same-sex marriages in 2003. Spain and Canada followed suit in 2005. Canada became the fourth nation to legalize same-sex marriage and the first outside of Europe. Several other European countries recognized homosexual unions, although these unions are generally called civil unions or registered partnerships rather than marriages. The United Kingdom, for example, permitted civil partnerships beginning in December 2005. The same month the Constitutional Court of South Africa struck down the country's Marriage Act as unconstitutional because it did not permit same-sex marriage. The court stayed its ruling for one year to allow parliament to amend the act, but it stipulated that in any case, the ruling would go into effect by December 2006. In December 2006

South Africa became the fifth country to legalize gay marriage. The federal district of Mexico City allowed civil unions for same-sex couples in late 2006.

In the United States, 39 states have passed laws forbidding same-sex marriages and denying recognition of same-sex marriages obtained elsewhere. In 2004, 13 states – most of which already prohibited such marriages by law – enacted constitutional amendments banning same-sex marriages, joining four other states that had previously done so. Gay couples can legally marry in only one state in the United States, the state of Massachusetts. Four states - Connecticut, New Hampshire, New Jersey, and Vermont – permit civil unions, which extend the same legal rights of marriage to same-sex couples that heterosexual couples have under state law. Vermont legalized civil unions in 2000, Connecticut did so in 2005, New Jersey in 2006, and New Hampshire in 2007. In addition, California state law extends full marriage rights to domestic partnerships.

In November 2003, the Supreme Judicial Court of Massachusetts, the state's highest court, ruled that gay couples have the right to marry under the state's constitution. In February 2004 the court clarified its ruling, saying that civil unions were not sufficient and that only marriage met its criteria for equal rights for gays. The court ruled that “the history of our nation has demonstrated that separate is seldom, if ever, equal,” in affirming that homosexuals are entitled to the same rights of marriage as heterosexuals. On May 17, 2004, same-sex marriages became legal in Massachusetts, and authorities there began to marry gay couples. State legislators pledged to amend the state constitution to ban gay marriage but allow civil unions. Such an amendment would require voter approval.

A growing number of local governments and private corporations have implemented domestic partnership laws or policies that

extend some of the legal benefits of marriage to same-sex couples. Generally, however, homosexual couples in long-term relationships do not have the same legal protection as people in heterosexual marriages. Under the 1996 Defense of Marriage Act, for example, many federal marriage benefits, such as tax breaks and Social Security, Medicare, and Medicaid provisions, are denied to gay couples. Adopting children is also problematic for homosexuals. One state, Florida, has laws that explicitly prohibit homosexuals from adopting children. Other states, such as Utah, have administrative rules that prohibit adoptions by unmarried couples, which would preclude gays. Other states allow a same-sex partner to adopt the biological child of the other partner. The vast majority of states do not explicitly prohibit gay couples from adopting. New Hampshire is one of the few states that explicitly allows gay couples to adopt.

Religious Change

Challenges, confrontations, differences and variations among Christian and Jewish communities have precipitated great changes in all religions, especially in the duo under consideration. These changes can be reactions to societal changes and demands or transformation within the religion to bring about expression. On the other hand, these changes can either be positive or negative. In Judaism the case is relative strictness of ritual observances and theological views.

Revivalism: Christianity in Africa realized the need for repackaging, so as to meet the cultural and peculiar yearning of Africans. This agitation evoked the consciousness of revivalism. This de-europeanization of Christianity in Africa assumed two dimensions: the formation of “African Churches” that still retained the doctrines, liturgies and other features of missionary Christianity. The second was the Pentecostal Churches – known among the Yoruba in Nigeria as the Aladura Churches. The latter focus more on spiritual healings, prayers and ecstasies. Above all,

the Churches ended up becoming self-governing, self-financing and self-propagating. They made Christianity native to the African people. Many of them began to develop native liturgies and service books.

Fundamentalism: Renard (2000) observes that fundamentalist approaches to scriptural interpretation and, the conduct of life have been going on in Jewish tradition and history. Far earlier in their historical development, groups like the Sadducees and Karaites had rejected any traditional developments on the written scriptures. They even rejected scriptural texts apart from the Torah. Recently, another conservative group “Bloc of the Faithful” have emerged. This group sees the Israelite land – the West Bank as a divine inheritance and an irrevocable gift.

Judaism and Change: The foundation of Orthodox Judaism is the direct verbatim application of the Torah handed over to Moses. The votaries do not expect any human element to interfere with rabbinical interpretation of the Torah. To them this will draw out the exact meanings of scripture, so that every situation in life can rest on divine revelation. They also emphasize strict observance of the 613 divine commands and prohibitions contained in the feature of Orthodoxy. Where scripture does not address an issue directly, the rabbi will use traditional principles of exegesis to make up for the necessary limitations.

German Jews of the early 1800s observed that strict tradition and orthodoxy was losing touch with life and the realities of a change. This called for a reforming, liberal or progressive approach to Judaic practices and observances “prayers and liturgies were re-considered to suit the needs of people in a changing society. They also moved Sabbath worship to Sunday. The radical programme of assimilation led by the World Union for Progressive Judaism provided an international canopy for them to exercise this liberality.

Pro-activism: Challenges and changes in the political, cultural, socio-economic and even global worlds will in turn beckon on religion for change. Conservative attitude to issues of human needs and doctrine will give way to pragmatic approaches to make the religion relevant to adherents' needs. Furthermore, negative happenings in religious circles in other parts of the world have gained inroads into other places. These include same-sex marriage, women ordination, religious extremism and fundamentalism. On the other hand, where the religion itself remains adamant to respond to the challenges, it can result into wrangles, split or/and breakaways.

In any case, in the event of religious fundamentalism, fanaticism or revivalism, both leaders and adherents need to be cautious to avoid the situation degenerating to violence and social disturbance. Also, religious tolerance and co-existence will need to be advocated and practiced. Still, more social actions and humanitarian services will be required by practitioners of religion in times of war, epidemics, flood and the like.

Conclusion

We have established in this work that since the birth of religions in the history of human beings, they have either been on the increase or decline at a particular time. The advancement or decline of religion is as a result of certain endogenous or exogenous, religious or non-religious factors. Thus, globalisation is a serious threat to religious traditions and cultural values. This is because of its polarising effects on religious identity and practice. The constant changes in society demands that religion should always maintain its uniqueness or adjust through revivals, reformation and conservative fundamentalism, to be relevant to the people. It is also glaring from this work that creed, salvation, theism, notion of afterlife, scriptures, etc. are all basic beliefs and traditions in Christianity and Judaism. Thus, the aftermaths of religious challenge and change will be to avoid negative challenges and change while the positive ones are embraced.

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CHAPTER TWELVE

MODERN CHALLENGE IN THE CULT OF *ALI* EARTH GODDESS IN IKWERRE TRADITIONAL RELIGION: THE CHRISTIAN FACTOR

Wellington O. Wotogbe-Weneka

&

Rowland Olumati

Introduction

In approaching the subject of Christianity and modern changes and its impact on *Ali* (Earth Goddess), it may be necessary to preface this work with a brief narrative of the beginning of Christianity in Ikwerreland in order to appreciate how this social change has affected ritual sacrifice, productivity, fertility and morality that are associated with the worship of *Ali* among the Ikwerre.

The Establishment of Christianity in Ikwerre land

It is uncertain when Christianity began in Ikwerre land (Gbule 2011). However, the Christian message was introduced into Bonny in the eastern Niger Delta in 1865, by Bishop Samuel Ajayi Crowther of the C.M.S. And from Bonny Christianity spread to other Niger Delta city-states of Nembe in 1868, Elem Kalabari in 1874, and Okrika in 1880 (Epelle 1955, Ajayi 1965). Gbule (2011) in his Church historiography of Ikwerre land has succinctly argued that geography and ecology were decisive factors in the christianization of Ikwerre land. He asserts that those Ikwerre communities close to the coastal towns of Bonny, Kalabari and Okirika received the Christian message from the conversion experiences of itinerant fishermen and traders. Other parts of Ikwerre, especially those located in the hinterlands received Christianity as a result of the internal divisions within

other Protestant denominations, such as the Baptist Church and the United Native African Church. This is the problem of ascertaining the historicity of the first Church in Ikwerre land (Ndidi Gbule 2011). Among the Ikwerre communities that received the Christian message well were Isiokpo, Ndele, Ibaa, Ogbakiri, Elikohia, Oginigba. Woji, Rumukrushe, Elelenwo, and Rumuomasi. In all these places, the people received the new faith because of its “civilizing influences” of school and health facilities. For example, in 1920 there were 33 Anglican mission stations in Ikwerre land and the number of converts stood at 1,383 (Epelle, 1955:72). But today the number of Anglican Churches in Ikwerre land is more than 90 (Onu, B. 2005). However, one remarkable feature of Christianity in Ikwerre land is the role played by indigenous agents and ‘Bible women’ in the transmission and transformation of Christian message in their various communities. This perhaps explains why the people are predominantly Anglican. In 1981 Rt. Rev Samuel Onyeuhwu Elenwo was consecrated Bishop of the Niger Delta Diocese, thus becoming the first Ikwerre Bishop (Wotogbe-Weneka, 2000). Following the creation of Ikwerre and Ewo Dioceses in 2004 and 2009 respectively, two Ikwerre sons Rt. Rev Blessing Enyindah (Ikwerre) and Rt. Rev Innocent U. Orlu (Ewo) were made Bishops. Their elevation to the bishopric met the C.M.S paradigm for the “euthanasia of missions” or the principle of ‘Three-Selves’ - Self government, Self support, and self propagation as advocated by Henry Venn (Shenk, 1988).

Traditional Religious Beliefs and Practices of Ikwerre

We have earlier noted that religion is an important aspect of Ikwerre cosmology. The Ikwerre religious world is complex and plural. Religion regulates their whole life and provides them with the survival kit to meet the existential needs of life. Ikwerre thought world is saturated with myriads of spirit beings (*renwu*) that are either benevolent or malevolent. There is no dichotomy between the material visible world and the invisible spiritual

world, both flow together. Thus among the Ikwerre it is believed that various diseases, miseries, misfortunes or deaths are causally the effect of the evil spirits or supernatural forces. These spirits are so powerful that they may exert great influence on man both in his earthly life and hereafter. Just as E.B. Idowu (1965) observes about the Yoruba, the Ikwerre are “in all things religious”. Ikwerre religion is premised on the world view that there is the Supreme Being, known as “*Chiokike*”, the Creator God. *Chiokike* is also the sustainer of the universe, which is believed to have had a clear beginning but no end. Essentially a spirit, there are no visible representations of *Chiokike*, and all the other beings in the ontological structure are contingent on him. He is neither a “loan” God, nor a being introduced by the missionaries as held by some Western notions (Aderibigbe, 1992:148).

Next to the Supreme Being “*Chiokike*”, are the divinities (*renwu*). The divinities and spirits (“*renwu*”) are creations of the Supreme Being (“*Chiokike*”) for the good order of the universe. They exert control over human beings, and the interaction between spirit and matter, and between spiritual beings and human beings is therefore accepted as falling within the range of human experience. This helps human beings to derive meaning in life, enabling them to meet such problems as isolation, tragedy and death. The *Ali*, the earth goddess is the arch-divinity of Ikwerre and is adored as the ‘mother earth’. *Ali* is the basic matrix of existence (Wigwe, 1989:34) and ‘*fons et erigo*’ or fountain and origin of the peoples’ morality, social cohesion and fertility (Chubb 1961:129; Wotogbe-Weneka 1990:143-146). Actions that are taboo to *Ali* include homicide, incest, suicide, stealing, sex in the bush, et cetera. They constitute a pollution of the land (*Ali*); and require an elaborate placatory rites by *nye-kwali* (the Chief priest of *Ali*) in order to restore the ritual purity of the Community. George Tasie emphasizes the awe the people hold for *Ali* when he remarks: “The belief and fear of “Eli” among

Ikwerre is so pervasive that the implications and consequence of profaning it is not contemplated as the purificatory rites for offences against “Eli” are not only complex but *elaborate*” (2001:57).

In cases of abomination against the *Ali*, it has to be sanctified, placated and purified of the sacrilege (*okwa ali*) by special rituals through the office of the appropriate priest (*nye risi ali*) using appropriate cult objects as advised by the oracle. The sacred day of *Ali* is *nkwo-ihieri* in Ikwerre ritual calendar. On this day, people are forbidden from farm work. *Ali* is so revered that children born on the sacred day are called *Wali* meaning literally “the son of *Ali*”. The myth, rituals, taboos, beliefs, sanctions and emotional commitment that this worship engenders on the Ikwerre becomes an instrument of social, political and economic control. The priest of *Ali* for example is subject to many taboos. Thus they are forbidden to eat food cooked by a woman in menstruation; or to sit or have sexual intercourse on the ground. In some communities, widows and tattooed persons are forbidden to enter the house of the priest of *Ali*.

Beside the cult of *Ali*, there is the cult of the ancestors, known as “*rukani*”. The ancestors were once living, but when they died, they transited to the underworld, and continued to attract veneration from the living. The other component of Ikwerre ontology is the guild of religious specialists. These include the traditional herbalists, rain-doctors, diviners, sorcerers, *et cetera*. Thus aspects of Ikwerre religiosity can be found in their beliefs, ceremonies, rituals, arts and symbols, and religious specialists. In fact, every of their activity is rooted in religion. It is this deep-rootedness in religion that Wotogbe-Weneka has in mind when he avers: “... every Ikwerre man... at the core of his being thinks traditional, behaves traditional, and lives traditional” (1990:59-60). In a word, the Ikwerre like other Africans are “notoriously” religious (Idowu, 1962:5)

The Impact of Christianity and Social Change on *Ali*

Before the inception of Christianity in Ikwerre land the traditional Ikwerre society had a unitary character, especially in things related to their indigenous religions. The things of religion were never separable from things of daily life, ceremonies, birth, marriage and death (Hastings, 1977). However, Ikwerre as in other African societies are experiencing a violent and far reaching process of culture and social change, engendered by modernity, communication and globalization. The structures of the old society are being changed in such a way that there is an enlargement of social relationships. The Ikwerre people are no longer tied down to self-sufficient and homogenous communities. With Christianity, modernity, and globalization the Ikwerre people have had to broaden their horizon to accommodate new values and attitudinal changes. Thus the Ikwerre society is no longer unitary and homogenous but pluralistic (Kisembo, 1977:188). The people geography of the universe has been modified to emphasize mutuality, accommodation and balance. This can be discerned in power relations, gender relations, and power utilization among the adherents of Ikwerre religion, notably in the worship of *Ali*, the Earth goddess.

On Morality and Social Change: The Ikwerre people had a body of moral precepts (*omenu-ali*) or taboos (*nso-ali*), which was held in high esteem before the coming of Christianity. Actions such as homicide, suicide, sex on the ground, cutting the upper teeth first, death resulting from swollen stomach, or falling from a height were regarded as sacrilege against the Earth goddess (*Ali*). This is because among the Ikwerre *Ali* is the guardian of the peoples' morality and the sustainer of social cohesion and solidarity (Wotogbe-Weneka, W.O., 1996). In fact, E.B Idowu's (1962:146) observation of the relationship between religion and morality among the Yoruba also applies to Ikwerre. He asserts: "With the Yoruba, morality is certainly the fruit of religion. They do not make any attempt to separate the two; and it is impossible to do so

without disastrous consequences”. Of the relationship between morality and religion, Shorter (1973:62) argues that in African societies, “morality is intimately related with the ontological order, and any infraction of this order is a contradiction of life itself, and brings disaster”. Thus, in Ikwerre traditional society the fear of *Ali*, helped to reduce social crimes and acts of indiscipline to the barest minimum. There were moral laws regulating social attitudes, the etiquettes, and the laws of succession and inheritance and blood relationship. Covenant relationships between God and man, and between individuals were carefully observed. Those who broke the laws were severely punished as criminals (*nye araru-ali*), meaning literally someone who has desecrated the earth. This helped to maintain law and order in the traditional Ikwerre society in the absence of any regular police force (Ahirika, 2001:144).

But the problem with moral laws in Ikwerre traditional society was not its knowledge, but the ability to fulfill the law. What Christianity did to Ikwerre moral corpus was to proclaim the power of the Holy Spirit for the fulfillment of the law and righteous actions (Iwuagwu, 1996:120). By so doing the Church positively reinforced the moral precepts of Ikwerre communities. The constant repetition of such teaching has contributed to check antisocial behavior in the communities. The fear of God and the eternal punishment, which are at the core of the Christian message, have helped to stabilize the Ikwerre society in a period of rapid social change. This is an aspect of mutuality, accommodation and balance with Ikwerre indigenous religion.

However, the introduction of Christianity into Ikwerre land has undermined the peoples’ social and moral fabric. Hitherto, the Ikwerre people had their own religion and social order. Their religion was all-encompassing and life-fulfilling. *Ali* was held in awe and even much more feared than *Chiokike*, the Supreme Being or the Creator God. This was because *Ali* was the palladium

of the peoples' faith, morality, and social cohesion. Ikwerre people therefore took measures to observe and do all the norms, values, rituals and taboos associated with the worship of *Ali*. This promoted social cohesion and solidarity of the Ikwerre traditional society. But nowadays most votaries of *Ali* have converted to Christianity and those who did not consider it unfashionable to worship or to observe some of the ritual taboos of *Ali* abound. Tasie and Obe (2007) have observed that the Ikwerre people, who inhabit the frontiers of the Niger Delta have had their tribal religion and unity eroded due to the revolutionary ethic of Christianity. While some Ikwerre people still uphold the sanctity of *Ali* cult, their kith and kin, who have converted to Christianity, deride them as fetish, pagan, unbelievers, and idolaters. Thus when the issues relating to *Ali* and ancestral cult are mentioned, the Christian converts among them refuse to participate. This has weakened the family and social ties of Ikwerre indigenous society.

Before now the Ikwerre people had a strong fear for *Ali* as the custodian of morality. This fear was borne out of the fact that *Ali* readily meted out punishment to any offender. In the traditional Ikwerre society it was not necessarily the rebuke one received from elders that was the most restraining on anti-social behaviours rather it was the fear of deities like *Ali* that was (Tasie 2000). It was the fear that one might die bad death either with swollen stomach or face down and thus render one unfit for life as an ancestor that was responsible for moral standard in Ikwerre. But the rise of Christianity and the apparent decline in Indigenous Religions, there is huge slide in morals. Idowu (1962) has accused Christianity of complicity for the detrimental changes in moral values of most African societies. He blames Christianity of supplanting the old fear of such divinities as *Ali* with the notion of a benevolent God who is ready to forgive, perhaps more than man is prone to sin. Similarly, Ayandele (1966) has blamed Christianity for the confusion of moral values in Africa. He

contends that Christian missionaries did not preach a new religion but a revolutionary social ethics that life was separated into the spiritual and secular. They also required of their converts the acceptance of the European value system. Thus to the individualism of the Christian Religion was added the individual of a materialistic industrial West. The emphasis on individualism and the belief that life was compartmentalized into spheres of activities were diametrically opposed to the traditional African (Ikwerre) society where group and not the individual was what mattered most. Because of this, Christianity has disrupted the very social and moral foundation of African (Ikwerre) society.

On Death and Burial Rites: Another aspect of *Ali* Cult that Christianity has weakened is funeral rite for the dead. It should be noted that in Ikwerre, burial ceremonies for the deceased were usually long and profound, especially those related to the aged and title holders, and religious specialists. There are rituals of “calling ghost home” (“*owhekwuhia – enine*”), cleaning the corpse, embalming, wake-keeping, firing of canon shots to herald the deceased transition, lying in state, carrying of “*nkpakankpa*”, for titled men, shaving of hairs, and the rite of “*ori-elu- ojo*” by widows and then interment. Such elaborate ceremonies were indicative of the importance African societies attach to burial rites (Shorter 1993:122). But the Church considers such burial rituals as ignoble, fetish, pagan, and not contiguous with Christianity. The Churches now insist that the burial of deceased converts must be done within two weeks; otherwise the deceased would not be accorded full Christian burial. The Church has also replaced religious wakes for the dead with an hour Service of Songs and Commendation Service before interment. This is to say the least a copy model of funeral ceremonies of the materialist and individualist West. In Africa, burial ceremonies are sacred and highly emotional, not irrational. It is also ‘communitarian’. The whole community is involved (Shorter 2000:122). Sympathizers and relatives play active roles in the burial of the deceased. It

afforded the people an occasion to share their grief with the deceased family. Beyond that, the burial rites go to show the strong notion the people attach to the sanctity of life and social upheaval created by death. But the Church has banned the religious observances because it considers them ignoble pagan orgies and, contrary to Christianity.

The Church has denigrated burial rites for not discriminating those who died good death from bad death. In Ikwerre traditional society not all deaths are good and *ipso facto* do not deserve decent burial. For example, people who died by drowning, falling from a height, or on sacred days of *Ali*, or from mysterious sicknesses, such as swollen belly, or died facing down (*‘okpu-ihni-neli’*) are deemed to have died a bad death resulting from undisclosed sin against *Ali*. Such people are thrown into the evil forest (*‘ejo-ohia’*). This practice ensured that the entire community retained the ritual status it enjoyed before the demise of the person. To do otherwise was to attract the wrath of *“Ali”*, and to render the community ritually unclean. But the Church and its leadership have continued to denigrate and undervalue these religious observances by insisting that this category of the dead should be buried at home. This has created a cultural dilemma for the indigenous Ikwerre (Tasie, G.I.K, 1999). The problem is why would persons who died bad death be buried at home by the Church, knowing that the infraction of these age-long sacred observances are likely to bring disaster to the living members and the whole community?

The Churches in Ikwerre land have also prohibited the second burial rites (*omesa ewhu*), which was expected to hold not later than a year after the demise of the deceased. Sometimes, the second burial rites were more expensive and elaborate. Usually, it involved the polishing of the grave with red earth by the daughters of the lineage, (*“rumurinya”*), slaughtering of a goat (*“ewu onuzuroro”*), the removal of sackcloth and the shaving of the

head. In Ikwerre indigenous religion and worldviews, the second burial rites were intended to help the deceased secure a permanent home in the ancestral world (Awolalu & Dopamu, 1979:258). Defiance of the second burial, it was believed, would make the deceased roam about in the spirit world from where he would afflict and punish the living descendants with disaster and strange sicknesses (Erivwo 1991:158).

The other aspect of the disregard for traditional burial rites is related to the ancestors (“*rukani*”) and the spirit of the dead. The ancestors were the departed dear ones or the “living dead” (Mbiti 1977:83). They served as the link between the living and the dead. In most Ikwerre communities, beliefs and practices associated with the ancestors are very strong. This accounts for the post funeral rites which extend over a period of several years. The ancestors attract libation and receive offerings such as kola-nuts, foods, and drinks. The worldview is sustained because to the indigenous societies in Africa, one’s circumstances in this life are causally influenced by the spirit world. For instance, health problems, crop failures, and personal problems are frequently attributed to the failure of the descendants to properly care for their ancestors. Sacrificial rituals are often a means to appease irate ancestors, or to make them go to sleep and leave their descendants in peace (Mullins 1998:43). But the Church insisted that for the people to be converted, the cult of the ancestor must be destroyed and replaced with the veneration of Christian Saints, who do not have any significance to the Ikwerre people. This insistence was worsened by the gospel they preached which implied that there was no hope for those who died without Christ. The exclusivist dogma was rooted in the Protestant conviction that salvation is found in Christ alone (Hodgson 1994:102). Some Ikwerre converts who straddle between the belief in the cult of the ancestors, *Ali* and Christianity have either chosen to practice their faith in secret or repress them (Nuremberger, 2007). What the Church in Ikwerre land failed to appreciate is that beliefs in

ancestors, *Ali* and the spirit world engage and re-interpret Christianity quite differently from the Churches in Europe and America.

On Destruction of Traditional Religious Symbols: One of Christianity's disruption of indigenous religious culture is in the destruction of images related to worship of divinities, especially of *Ali*. Tasie (2006) has noted that African Traditional Religion is in sacred symbols and iconography like carvings, paintings, and images, which serve as instruments of reminiscence and mediation during ritual and worship. These religious symbols embody on the adherents the "unquestionable truth" about the cosmos and the place of man in it. Sadly, these emblems of indigenous religions have come under serious assault from Christian converts. G.O.M. Tasie (1978) acknowledges this when he affirms that "African religion is a practical issue, cultic and ritualistic and not an intellectual affirmation... the destruction of shrines and other traditional objects of worship displaces and dislocates the pagan priests and the symbols of traditional religion". However the early converts to Christianity in Ikwerre land were advised to destroy their objects of indigenous religion as a show of their zeal and commitment to the new religion – Christianity".

Perhaps, more devastating is the fact that all over Africa, shrines with all their paraphernalia are being destroyed by Christian missionaries. Missionary evangelism has led to the depletion of the local deities and the cults that once supported them. The discourse of religious change in Africa is studded with "the twilight of the gods then" (Barne 1980:4). The classical deities and the cults that once supported them are being replaced by the high gods of Christianity and Islam in one of the most pervasive transformations of our time. This is what Robin Horton has called 'open predicament', models for configuring closed systems into open ones. It is clear that the so-called closed systems are not closed inflexibly.

On the contrary, as indigenous societies change, so does Christianity. The emergence of African indigenous Churches and Pentecostalism has shown the mutuality, accommodation and balance of Ikwerre indigenous religion. Many of the African Churches now prescribe forms of rituals similar to those of traditional religion in the prediction, explanation and control of time space events. Spirit possessions, divination, trance, healing features of African Indigenous religion are also present in these Churches, thus raising questions about issues of authenticity. This is what Elechi Amadi (1982) has in mind when he avers; “most spiritual Churches have prophets and apostles, who are reputed to have the powers of traditional medicine men”. The African Churches interpret the gospel in terms of traditional theology and mix indigenous elements with Christian practices. In their practices, some still uphold indigenous world view of evil spirits, witches and wizards to determine bad destiny and take appropriate cultic measures to remedy it. This is why Ogbu Kalu has asserted that African Pentecostalism derive and source their idiom from the interior of African world view. For example, the symbolic use and significance of water, sand, oil, salt, palm fronds, leaves, feathers, kaolin (native white chalk), and other ritual objects are common in *Ali* ritual system and the cultural context under which the Churches exist. By locating these religious objects within the precinct of the host, religious and cultural substrate, some features suggestive of affinity and discontinuity in both worldviews become manifestly clear. For many religious groups, water (“*mini*”) is an ancient symbol of “life” and “power”. The Churches use holy and sanctified water to perform both therapeutic and prophylactic functions after sanctification.

Another important ritual symbol used by African Churches and Pentecostals in its healing ministry is sand. The sand here is understood not in its biological sense but it symbolizes the source and ground of humanity’s true existence. It is everywhere, and on it everybody moves. From the earth also comes food for all

creatures and to the earth will creatures return at the end of earthly existence. Thus, the earth symbolizes power and real existence or one's roots. In Ikwerre cosmology, the Earth goddess ("*Ali*") is the guardian of morality and any moral infraction ("*nso Ali*") against it is visited with sickness or even death. The point being made here is that the symbolic use of water, sand, oil and other ritual objects by the Churches for purposes of healing and spiritual empowerment has shown that the belief and worship of *Ali* is alive and well. The affinity and continuity of features or elements from the indigenous Ikwerre religious culture in the healing praxis of African Indigenous Churches cannot be over-emphasized. There is no doubt that as the indigenous Ikwerre begins to see elements of continuities of Ikwerre ritual cosmos in Christianity; it will impact significantly upon the inner meaning of his faith and cultural identity.

Conclusion

Modernity and Christianity have brought in new forms of culture into Ikwerre land. Consequently, many Ikwerre people especially Christians no longer participate in worship and practices related to *Ali* cult since they are considered to be "primitive", "heathen", "fetish" and belonging to an uncultured way of life. They are now demonized as practices that have to be exorcised by Jesus power and the Holy Spirit. Hence an intrusive religion like Christianity with a revolutionary ethic has become the guiding principle of the present generation of Ikwerre youth. The people are in danger of losing their own identity, and Ikwerre people with a distinct culture. And no society can accept changes uncritically without committing cultural suicide (Nduka, 1977). Even though the people are on the verge of facing serious identity crisis in course of time, due to Christianity and globalization, there is the possibility for maintaining their age old cultural identity as witnessed in the new religious movements that source, derive, and mine their idiom from the interior of African world view (Kalu 2008).

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PART FOUR

VOTARIES AND SECTARIAN REACTION TO CULTURE AND RELIGIOUS CHANGE

Overview

This part looks at the religious votary and sectarians' response to the wave of culture change.

- In this constellation, the first contribution, Chapter Thirteen written by **Iheanacho and Ughaerumba** looks at the phenomenon of religious change against the background of individual identity. The paper vividly brings to limelight the conceptual underpinnings and formation of self-identity in religion, as a social process. The scholars also contend that one's religious identity may change over time, given the prevailing social and religious variables, goals and influences that surround the votary. Of course, they also identify migration as one other factor responsible for religious identity change.
- The second contribution of the part, Chapter Fourteen, by **Ibeabuchi and Udoh** discussed the experience of migrants and the social circumstances of religious and culture change. Drawing data from different parts of the world and concluding with the situation in the main cultural groups in Nigeria, the scholars argue that the major changes that characterize religion and culture change through migration are syncretism, loss of 'original community' racism, new religious ideology and movements.
- **Owete and Olusakin** took the theme of the part to the dimension of explaining some of the precarious impulses of religion and culture change in Chapter Fifteen. They

crystallized religion and culture change as the function of many factors. Thus, on one hand, sectarian reaction to religious change may be moderate; encouraging revival strategies and movements or; adaptive measures in the form of syncretism. On the other hand, the reactionary impulse may take the form of fundamentalism and fanaticism. In the scholars' summation, the practice of religion beyond the bounds of reason is founded on poor social and psychological disposition of votaries. However, these are surmountable, they argue.

- **Onyenze and Madumere**, in Chapter Sixteen, takes the issue of religious fanaticism from theoretical conception to its practice. In the essay, they identify the Boko Haram sect as fundamental and fanatical. Against the backdrop of social order, tolerance and national security, the scholars expose the dangers and threat of the insurgence to the Nigerian state. Although, they point out that the sect's official mission statement is that they are reacting to oppressive and unacceptable religious and cultural changes against Islam in Nigeria, yet, the scholars argue that the Boko Haram insurgence give impression that they are pursuing other courses different from a religious revival project.

CHAPTER THIRTEEN

IDENTITY AND RELIGIOUS CHANGE

*Ngozi Iheanacho
&
Chidiebere Ughaerumba*

Introduction

Man is not only a mystery unto himself but he is ever confronted with a host of perplexing questions and puzzles which make him ever in search of answers. What is the origin and purpose of life? What does it mean to be human? Are there greater-than-human forces responsible for the shape of things? How should a person behave? Is life as we know it all there is, or are we destined for an adventure that goes well beyond an earthly life-expectancy? Indeed, man is in the ultimate search to understand himself (in search of his identity), and the world around him. Identity is our understanding of who we are and what is meaningful to us. The philosophical maxim attributed to Socrates, “man know thyself” presents a picture of the human person unaware of his identity but in search of his identity. Finding answers to the perplexing questions that confront man is the key to discovering the mystery of human identity. However, the search for the ultimate answers is a complex process requiring a balanced assessment of input from culture, religion, and personal experience. Among these, religion is committed to a quest of providing answers to human puzzles. As such religion becomes one of the major players in the construction or shaping of human worldview and indeed, human identity.

Therefore, identity and religion seem to be intricately intertwined. If this is so, a change in the human person affect his religion. Similarly, a change in religion affects man and his identity as a

person. Thus, identity change is also connected to religious change. Kilbourne and Richardson (1984) recognize that change of religion has the feature of giving a person a positive new identity and new sense of life's meaning. Religious change involves both the enlarging and the shrinking of the self (Baumeister and Boden, 1994). Through religious change, the self may expand in that it comes to encompass a larger entity or ultimate concern, and it also shrinks in that it gives itself up, losing itself in the ultimate concern. Certainly, the human person enters a seemingly dual paradoxical expansion and shrinking of the self embodied in the process of self-transformation in religious change. The change in someone's identity is simply change in his personality which is a matter of cognitive restructuring in the cognitive-information processing view, a modification of self and ego dynamics in a neo-psychoanalytic orientation, and the performance of different responses in the perspective of behaviour.

Changes in behaviour are often associated with the acceptance of a new belief system that serves to justify and explain the new personal ethic that a person is developing or has developed. Different religions exert different changes on its adherents. The change manifested depends on that which the person changes to. But this may sound presumptuous if we do not establish a link between an individual and his/her religious beliefs and practices. What level of relationship is there between an individual's identity and his religious beliefs and practices? Does one's religious worldview play a part in the formation and sustenance of his or her identity? Whatever the religion of individuals is, it is, on some level, historical, social, and cultural. Though some might argue differently, infants are not born with a sense of their religion. Humans learn their religion through social interactions. We learn about our religion from our holy books, our parents, our brothers and sisters, our peers, from the media, or even, (some claim), from some divine sources.

Thus, identities are socially constructed. Even in closed societies where identities and social statuses are ascribed, anyone born into such society has to be formally and informally socialized into it. Religion is one of such institutions in society that a person is socialized into, and it is one of the components of identity construction and sustenance. An individual's identity is an interplay of complex variables that are harmonized in an individual entity. The complex variables arise from social, cultural, religious, ethnic, national, and regional backgrounds. Religion is an institution consisting of culturally patterned interaction with culturally postulated superhuman beings, (Spiro 1964:2). In a broad sense, it is adherence to a set of beliefs and teachings about the deepest and most elusive of life's mysteries. It comprises those aspects of our behavioural complexes that are organized around beliefs in spiritual or supernatural beings. Even though sociology understands religion as a group phenomenon, yet, every group is composed of individuals who incorporate into themselves what the group holds true and necessary to express and carry out. Certainly, religion is an individual matter in a number of ways. It involves personal emotions and thoughts, insofar as one's religion is a matter of personal beliefs and behaviour and insofar as individuals are free to commit themselves to whichever religious system they prefer (Johnstone, 2007).

Even though religion plays a key role in the construction and sustenance of individual's identity, there are other social variables that also play dominant role and compete in and within each individual persons in the construction of their social as well as their personal identity. That is why many scholars choose to speak of identities rather than just identity. Many identities co-exist in the same person. How do changes in the individual affect his identity and his affiliation to a social group like religious group? How do changes within the group affect the individual who shares in the worldview of the group, and does it affect his individual as

well as his group affiliation? How do changes in the society affect a group's religious worldview or systems of meaning and invariably the individuals whose social as well as personal identities are built around the religious worldview? Do social changes and social factors affect individuals in such a way as to alter their identities and implicitly affect their religious worldview, resulting to religious change? How does changes in the individual alter their religious worldviews leading to religious change? Finding answers to these questions determine to what extent religion and identity are connected.

Understanding Identity and the Construction of Identity

Psychologists most commonly use the term “identity” to describe personal identity, or the idiosyncratic things that make a person unique. Sociologists on the other hand often use the term to describe social identity or the collection of group memberships that define the individual. However, these uses are not proprietary, and each discipline may use either concept and each discipline may combine both concepts when considering the meaning of identity. Erik Erikson was one of the earliest psychologists to be explicitly interested in identity. For him, identity is a characteristic defining one's sense of self. The Eriksonian framework rests upon a distinction among the psychological sense of continuity, known as the *ego identity* (sometimes identified simply as the self); the personal idiosyncrasies that separate one person from the next, known as the personal identity; and the collection of social roles that a person might play, known as the social identity.

Humans have two types of identities: social identity and self-identity. Social identity is what other people attribute to someone. Self-identity is the process of self-development through which we formulate a unique sense of self and a sense of our relationship to the world. At any rate, identity is a social product. Although connected to individual persons, nevertheless, it is related to the

social group to which the individual belongs and with which they identify. Jenkins (1996) believes identity is formed in the process of socialization. It contains individually unique and collectively shared elements. While each individual has an identity which is personal to them, those identities are shaped through membership of social groups – the interplay of individual presentations and the responses of other people that shape individual identity. Thus, a person's identity is influenced by the situational meanings and practices of a certain group of people at a certain time and in a certain context (Lovheim, 2004). In social identity theory, a social identity is a person's knowledge that he or she belongs to a social category or group (Hogg and Abrams, 1988). Of course, a social group is a set of individuals who hold a common social identification or view themselves as members of the same social category. Social categories precede individuals as individuals are born into an already structured society. Once in society, people derive their identity or sense of self largely from the social categories to which they belong. Having a particular social identity means being at one with a certain group, and seeing things from the group's perspectives. As such people have an identity defined by their cultural classifications (nationality, race, religion and gender), as well as by societal characterization (family, career, and status). These are external components of identity that are bestowed upon people and they use these labels and external definitions to describe their identity.

In-group based identities, uniformity of perception reveals itself in several ways. These may be categorized along cognitive, attitudinal, and behavioural lines. Social stereotyping is primary among the cognitive. Group identification influences the view of the self as prototypical in the group. Indeed, social identity researchers have found that individuals who identify with the group feel a strong attraction to the group as a whole, independent of individual attachments within the group (Hogg & Hardie, 1992). Each person, over the course of his or her personal history,

is a member of a unique combination of social categories hence the set of social identities making up that person's self-concept is unique.

Social identity theorists regard the group as a collection of similar persons – all of whom identify with one another see themselves and each in similar views, all in contrast to members of out-groups. Nonetheless, individual's identity does not stop at the group. It is the interaction of one's social identity and his personal identity that gives rise to the individual's identity.

Formation of Self Identity

An individual's identity is made up of numerous overlapping aspects or sub-identities. In modern societies identities can be multifaceted, that is, one's identity consists of multiple identities: racial identity, ethnic identity, cultural identity, gender identity, national identity, regional identity, organizational identity, occupational identity, class identity, cyber and fantasy identity, personal identity among others (Samovar et al, 2007). As situations arise, people may choose to emphasize one or more of their identities. However, regardless of the identity or identities that are on display, all are tempered, to various degrees, by ones culture and religion.

Identity theorists regard the group as a set of interrelated individuals, each of whom perform unique but integrated activities, see things from their own perspectives, and negotiate the terms of interaction. In general, one's identities are composed of the self-views that emerge from the reflexive activity of self-categorization or identification in terms of membership in particular groups or roles. Individuals view themselves in terms of meanings imparted by a structured society. Poststructuralist and modern theories of identity suggest that people's identities have many different facets, that they frequently change and can contain considerable contradictions (Haralambos & Holborn, 2008). As

such, people actively create their own identities, meaning that identities are not reducible simply to the social groups to which people belong. Implicitly, finding out who you are is the process by which an individual develops an understanding of self as a person distinct from others but related to other people in a certain context (Hewitt, 2000). A person's experience of his or her identity is continuously being formed over time by forging a biography or story of the self from the lessons learned from different situations that arise in everyday life. Simply put, identity is formed in the interplay between a person's presentation of himself/herself in different situations and the responses of others to these presentations.

Thus, identity refers to each person's biographical arrangement of meanings and interpretations that form a somewhat coherent sense of "who am I?" It is our self-concept, who we think we are as a person (Martin & Nakayama, 2005). It is the central set of meanings of myself and my life (Ihejirika, 2006); a reflective self-conception or self-image that we each derive from our family, gender, cultural, ethnic, and individual socialization process (Ting-Toomey, 2005). Identity gives an individual a sense of self and personhood (Yep, 2002). As the individual is a cultural, religious and social being, certainly, human identity emerges from the interaction of consciousness with culture, religion and the society at large. From this foregoing, it could be deduced that identity is the active principle which continually negotiates between the external demands of the social context and the internal demands of the self concept. It is an interaction that is characterized by dynamic and complex processes of change. It involves change in individual persons and change in the interplay of variables around him. The extent to which the change in the personal identity affects or conflicts with a person's social identity and how the change in the social variables affect one's individual identity will help us to understand the dynamics of identity and religious change. Of course, the social group's ability to construct

and sustain the individual's sense of identity is anchored on the provision of systems of meaning from which the individual creates a meaning system, and thus, construct their social as well as personal identities.

Meaning as the Basis of Identity Construction and Sustenance

Meaning systems are created and held by people and, such meaning systems interprets individual's existence. Meaning and self-identity are intertwined. Personally held meaning system informs the individual's sense of self. Individual's meaning system is not an isolated meaning system. An individual does not construct a personal meaning system from nothing. One's meaning system is learned, for most part, through socialization, and it continues through the individual's life span. People locate themselves and their personal actions in a larger social order by means of their meaning systems. Individuals select subjectively meaningful interpretations of events and experiences from the larger interpretive scheme provided by the society or group's meaning system to which the individual belongs. The applied meaning system tells the individual what kind of person one is, the importance of the roles that one performs, the purpose of the events in which one participates, and the significance of being who one is. A meaning system, in other words, makes sense of one's identity. But although the individual comes to accept some of the meanings communicated during socialization, the resulting meaning system is not an inevitable product of socialization. The individual can reject or modify meanings communicated. When several competing meaning systems are presented as alternatives, via globalization, media, intercultural contact, peer groups and other social forces, etc., the individual can choose which meaning system to accept or adopt. Individuals may accept the meaning system presented by a subgroup in society, or that of a larger society. Nevertheless, all personal meaning systems gain effectiveness by their link with some community in which they are shared.

Religion and the Formation and Sustenance of Identity

From birth, each individual person enters into the current of ongoing project of personal identity construction. Culture, religion, ethnicity, gender, family among others play key roles in the construction of each person's identity project. Religion is an integral part of peoples's life and development. It has an enduring significance in the lives of many people, and thus, serves as a major resource for the ongoing project of construction and sustenance of personal identity. Religion represents an important tie between the individual and the larger social group, both as a basis of association and as an expression of shared meanings. The sense of group membership to a religion and the importance of this group membership form the basis of one's self-concept. Contrary to social scientists' prediction of the general decline of religion over time (due to secularization), leading to a complete abandonment of religion, religion did not diminish, but instead, the presence and impact of religion on many individuals' lives continues unabated. A number of sociologists believe that religion has an enormous impact on how individuals view the world, understand themselves and their place in the world. Religion impacts on human marriage rates, divorce rates, family size, perceptions of the family itself, violence in the family, gender roles in the family, the role of children in the family, one's sense of self, one's sense of others, one's views on abortion, homosexuality, the media, politics, economics, sex and sexual relations, one's perception of the environment, one's self-esteem, one's feelings of being happy, being sad, being fatalistic, one's perception of public and private, and even one's health and so on.

More than any other meaning system for most people, religion can generally provide a perspective from which to view the world, opportunities to socialize with a spectrum of individuals from different generations, and a set of basic principles to live out. The force of religion to shaping individual's identity is anchored on the ability of religion to provide and form a meaning system upon

which the individual finds the essence of life and derive meaning for his/her existence. Indeed, religion serves as a template for establishing meaning (McGuire, 2002). Religion not only interprets reality but also shapes it. The template of religion fits experiences of everyday life and makes sense of them; in turn, this meaning shapes the experiences themselves and orients individual actions. Peter Berger, Max Weber find in religion the main source from which people have through the ages sought to construct a sense of meaning in their existence. Berger (1967) believes that the provision of meaning is particularly important for an understanding of religion because of the ways that meaning links individual with the larger social group. Most historical religions offer comprehensive meaning systems that locate all experiences of the individual and social group in a single explanatory arrangement. A comprehensive meaning system such as these is called a worldview (Berger and Luckmann, 1966). The worldview of a group provides psychological reinforcement for the group and the individuals that make up the group. At points of anxiety or crisis of life, it is to one's conceptual meaning system that one turns for encouragement to continue, or the stimulus to take other action. In pre-modern societies, individual's and group's perception of reality and the formation of individual and group's identity are created, shaped, modified and determined by their religious meaning system or worldview. Religious beliefs and practices are salient examples of the meanings and practices that have provided a basis for the construction and sustenance of personal as well as social identities throughout history (Durkheim, 1966; McGuire, 2002). Religious myths, rituals, and symbols create overarching narratives or stories that give meaning to individuals and collective experiences in relation to the struggles of everyday life (Ammerman, 2003). Religious socialization attempts through rituals and other means to foster high ego involvement in one's religious identity and thus make religion salient in many situations. This is most effectively achieved when one's collective identity and one's ego identity are united in

communities that are able to sacralize identity both in ritual and myth and situate it within a contextual sense of the transcendent. Through relating human life to something sacred or transcendent, religion also makes sense of existential experiences of a more profound nature, such as confronting death, suffering and the purpose of life. Thus, religion forms the foundation which undeniably comes to shape an individual's identity.

The ability of religion to do this is more in pre-modern societies than in the modern and contemporary society. The construction of self-identity in modern and contemporary societies is qualitatively different from traditional societies. In modern, highly differentiated societies, religion is only one source of the individual's sense of belonging and identity. Individual's social situation is not rigidly determined, that is marked with ascribed (socially fixed) identities, social statuses and roles. Thus, self-identity tends to be malleable, selectively constructed, and changing (Giddens, 1991). Individual self-identity is more eclectic, more like bricolage –an edifice constructed from a wide range of culturally available options (Beckford, 1989; Luckmann, 1967). Components of the individual's self-identity including religion, family identification, ethnic identity, aesthetics, and even gender, appear to be more open to reflexive choice in the modern world. Religion thus, becomes an optional resource for the ongoing project of constructing personal identity.

Consequently, from the modern and contemporary societies, religious meaning system compete with many other worldviews. Individuals are less likely to use any single comprehensive meaning system but may apply religious meaning in collaboration with other meaning systems to segments of their lives in shaping their identity. In pre-modern societies also, communities or localities usually have one unique religion which ties or unites the community into one, the likes of which Durkheim found among the Australian Aborigines, and Malinowski among the Tronbriand

Island. In this type of community's religion provides the meaning system that shapes the group as well as individual's identity. But in modern and contemporary societies urbanization, modernization, globalization and secularization have not only created an atmosphere of religious pluralism but also brought a weakening of religious influence in society. This then becomes one of the fundamental bases of change in individual's life and invariably their religion, and consequently their identity.

Furthermore, when one's religious meaning system becomes incapable of directing and controlling an individual's worldview, or falls short of managing an individual's life crises and anxieties, the individual may be forced to look for alternatives. This often leads to change in foundational trust, which is religious change. These notwithstanding, the strong force of religion in people's self-concept comes out clearly, when on many occasions, individuals take to religious fundamentalism to protect their religious identity being altered by perceived changes in the society that are finding inroads into their religious worldview. The degree of fundamentalist actions or activities is most times determined by the extent to which the religion in question has influence to those who adhere. The resistance is not just to save the religion but also to save their concept of self and self ego that is founded on the religion.

Understanding Patterns of Religious Change

Religious change as a process of evolution: Central to the evolutionary concept of change is the idea that human society is characterized by an ever-progressive evolution from lower to higher forms, from primitive, crude and simple to refined complex system. This idea was germane to Charles Darwin. The Darwinian idea was extensively used by Herbert Spencer, Louis Morgan and Henry Maine. In Spencer's theory of unilinear evolution, he contended that change has consistently moved society from homogeneous and simple units towards progressively hetero-

geneous and interdependence units. As societies pass through sequences of change, religious beliefs, practices and worldviews have also passed through varied sequences of change or modifications. Religious change therefore, can mean a dynamic process whereby living religions are changing and adapting to external or internal forces of change in human society. Functionalist, Marxists and Feminists while believing that religion is incapable of generating social change, however, held that changes in society can shape and reshape religion. This is where to locate what may be termed evolutionary concept of religious change which brings with it modifications and adjustments in religious beliefs/worldview and practices. Yinger (1970) held that evolutionary development of religious beliefs brings enormous modifications into the religious worldview. Drawing from one of his examples with Jewish religion we note that the gradual transformation of Judaism from tribal religion, infused with magic, with a god of host (battles) who insists on the total destruction of the Canaanites, into a monotheistic, universalist religion, with a god of justice and love, is a process that affected the Jewish people's religious meaning system and their religious identity as well.

Similarly, historical research has shown that many of the elements of Christianity that were long thought by its adherents to be unique were common ideas, practices, and myths in the ancient world. Some of its doctrines and practices were added, during the course of several generations, as it developed from a small Jewish cult into a dominant cult.

In a similar manner, all religions develop and change in the course of history as societies and human challenges evolve. As this happens, belief patterns or worldviews and practices of the religion in question are also modified. The implication is that its adherents whose identities are formed based on their religious worldviews are also modified and reshaped. Religious develop-

ment, to be sure, is not simply a matter of culture, or revision of its normative dimensions. It also involves structural shifts and the growth of new individual motives and values. Changes in the size and homogeneity of the congregational unit, the rise or decline of participation by laymen, redefinition of hierarchical patterns, and the extent of congregational isolation from or involvement with the surrounding community are among the important structural shifts, and they can occur in conjunction with, or to some degree independently of, cultural shifts. The cultural changes in religion – the redefinition of shared sacred beliefs and rites have an impact outside the specifically religious sphere, only if they are able to create new men, whose needs, values, motives redirect their energies (Yinger, 1970).

Religious change as a natural process of growth: Change is a necessary part of human existence. Life is characterized by change. Change, they say is the only constant thing in nature. As man change, his identity also changes. As Samovar et al (2007) notes, “identity is not static; people are constantly moving in and out of different identities”. Identity is not only maintained but is modified through interaction. For Martin and Nakayama (2005), identity grows and change, and people develop multiple identities depending on the context. Identity construction process is a dynamic thing. Thus, like all identity perspectives, the individual’s religion develops and change over the life course. A person is not born with a set of religious beliefs and practices, rather they are developed and nurtured (or ignored) in the socialization of the child. Although many have reached an identifiable religious conviction at the stage of young adulthood, yet, is not the end of their religious development. The individual’s religion continues to develop and change, perhaps less dramatically, throughout the rest of life. Indeed, the very meaning of “being religious” changes in different periods of life, and the place of religion in the individual’s life also changes. In keeping with this dynamic perspective on religious development, this

section focuses on the life cycle of an individual believer in different stages of his/her development. It focuses (as does religious practice itself), on certain critical periods: early childhood, adolescence, marriage and procreation, and old age and dying. Among these stages of human development, adolescence is a developmental period crucial to identity development. During this period, adolescents have opportunities to explore their ethnic, cultural, and religious traditions. However, the freedom and flexibility of their exploration is typically within the constraints of their parents or caregiver. Religious affiliation and identity for adolescents remains fairly stable, as there is often, little or no chance of change in religious affiliation or worldview. This period is followed by emerging adulthood. The emerging adulthood, the years between late teens and late twenties, extends the identity formation process from adolescence. This transitional period is marked by constant changes in romantic love, work, and worldviews (religious worldviews inclusive). This period is generally a time of “semi-autonomy.” With increased sense of autonomy, emerging adults may choose to further exert their independence by moving away from home, disobedience to parents and constituted authority, controlled more by the influence and worldview of peer group. Through whichever ways that emerging adults choose to exercise their autonomy, they are likely to find themselves in new, diverse environments teeming with a spectrum of vast worldviews. This new spectrum of vast worldviews, more often than not conflicts with already existing religious system of meaning upon which one’s identity was built. This can generate some internal crisis which often ends up with questioning many religious belief assumptions, jettisoning of religious beliefs and eventual religious change. Foundation once destroyed, every other thing built on that foundation becomes significantly affected. This becomes true of the individual’s identity which will be re-shaped and modified in line with the new found meaning system.

Religious change as a process of conversion: The word “conversion” is primarily a term symbolizing a radical change in personal religious beliefs and behaviour. In a broad sense, it refers to both personal and communal changes, and to changes both in beliefs and behaviour, and in community affiliation. Most social scientists argue that conversion experiences have a social quality to them and, that they are more of a process than a sudden transformation. Conversion experiences often (though not always) lead to social, psychological, and ideological change. Simply put religious change in this case can refer to mobility – a conversion from one religious tradition or denomination within a tradition or world religion, to another. The change scenerio here involves a redirection of foundational trust. That is, before this change, trust is placed in one entity or systems of meaning or worldview, and afterwards it is placed in another one. In this sense, religious change is a process of conversion from one comprehensive meaning system to another. Indeed, one’s meaning system and sense of self are transformed in the process of conversion.

The experience of believing often originates in or is accompanied by the experience of conversion which is expressed in terms of radical change – a transformation that is almost always described in terms of a “before and an after”, to the point of leading to a kind of re-birth and, to a construction of a new identity. It is a process of re-socialization that can be described at least in some aspect, in terms of social mobility. Since each type of social mobility carries in itself a dynamics of uprooting and, a new rooting, religious change can jeopardize an existing equilibrium in order to work out a totally new one. It involves a break or separation from ones past. This separation operates on two dimensional levels: absolute or total separation (conversion) and relative or partial separation (conversion). Absolute conversion involves not just a total social disengagement but also a psychological and ideological disengagement. Relative or partial conversion often involves a social disengagement with no

psychological and ideological disengagement. Perhaps, most conversion experiences operate on the relative rather than on absolute dimension of conversion. Taking African Christians for example – they are converted to Christianity with observable disengagement with their traditional religious affiliations, yet, to a significant extent they are ideologically and psychologically controlled by the African traditional worldview.

Thus, this fracture of separation from one's past cannot make us forget that, besides the issue of break are issues of continuity, hence one's identity actually does not dissolve but is re-defined, is modified, both on the individual and on the social side: the old and new then find a form of co-existence, capable of giving meaning to everyday life. It is a new light that illuminates a previously existing reality in a different way. This conversion does not occur in a social or psychological vacuum. Instead, it occurs in a complex, multifaceted environment that can be better understood within the context of the change itself.

Religious paradigm of conversion may be a sudden or gradual process. The prototypical sudden conversion is the Biblical depiction of the conversion of Paul on the road to Damascus. Sudden conversions are highly emotional but not necessarily rational. In these instances, the convert is a passive agent being acted upon by external forces, and the conversion entails a dramatic transformation of self. Emotion dominates this dramatic, irrational transformation leading to a shift in self and belief, with behaviour change to follow. For sudden converts, conversion is not a back and forth drawn out process, but rather happens in one single instance and is permanent thereafter. Often, sudden conversions are the result of overwhelming anxiety and guilt from sin, and crisis that becomes unbearable, making conversion a functional solution to ease these emotions. Emotional factors have been found to correlate with sudden conversions.

Gradual conversion takes a gradual and often stage by stage process. In each of the instances, sudden or gradual conversion, noticeable changes in behaviourable pattern are observed. The specific form of attitudes and behaviours displayed by the convert may differ, depending upon the religion to which the person converts. There are diverse views of the nature of the fixed versus malleable aspects of human personality, and each one leads to different statements about what would constitute identity change in religious conversion.

In other senses, conversion experiences can be radical, though not often so. A Moslem can become a Christian. They can be moderate: an Anglican can become a born again Christian or a denominational switching – an Anglican becoming a Catholic or vice versa, which often does not usually involve a conversion experience but a deepening in one's life. In many cases, individuals drop out of previous religious bodies and search for the one they feel might satisfy their emotional and psychological thirst of the moment. Indeed, people convert to different religious groups or affiliations for a variety of reasons: ideological reasons, material reasons, and psychological reasons, social reasons, emotional reasons, among others. In any of these instances, the new religious belief system changed to, will begin the process of de-orientation and re-orientation, de-conversion and reconversion in the social as well as personal identities of the convert.

One main strand in sociological explanation of religious change is the strain theory which states that persons join a religion in order to satisfy conventional desires that unusual personal or collective deprivation have frustrated. Such deprivation can either be relative, or absolute. In what could be considered an impressionistic expression of the strain theory, most people change their religious belief on grounds of economic rather than spiritual needs. For such people religious change is often motivated by the need to satisfy material problems. In any case mobility from one's

religious tradition to another brings an alteration or modification in a person's identity.

Factors Leading To Religious and Identity Change

Crisis of Meaning, Religious and Identity Change: Human life is characterized by meaning-threatening experiences. When such experience come the individual, try to search for solution from one's stock of meaning system. The meaning system of the individual or group can integrate most routine events into an understandable pattern, a meaning whole. Some events and experiences, however, are not so easily interpreted within the existing meaning system. The individual who experiences the death of a loved one, a painful illness, or serious economic misfortune may not be helped by the existing personal meaning system. An entire group can undergo similar meaning-threatening experiences: oppression by an enemy, famine, earthquake, or economic depression. Such events are particularly meaning-threatening if they appear to contradict important aspects of the existing meaning system. Groups who believe in a loving, personal god have more difficulty reconciling disastrous events with their meaning system than do groups whose god is remote and capricious. When the individual meaning system fails, the person in question looks outside of self in order to draw strength or interpret his or her situation. The easy resource for most individuals is religion. Religion as we know is a meaning system. In religion, theodicies are religious explanations that provide meaning for meaning-threatening, experiences. Most religions, for example, offer theodicies of suffering and death. The content of these explanations differ among the various religions, but the desire to find meaning for such experiences appears virtually universal. Disaster and death create a problem of theodicy not because they are unpleasant, but because they threaten the fundamental assumptions of order underlying society itself (Berger, 1967). Theodicies tell the individual or group that their experiences are not meaningless but are rather part of a larger

system of order. Some successful theodicies are, in fact, nothing but assertions of order. Theodicies nonetheless, do not necessarily make the believer happy or even promise future happiness. A person suffering poverty and disease may be satisfied with the explanation that the situation has resulted from sins committed by the ancestors. Such an interpretation offer meaning. It answers the question, “Why do I suffer?”

The capability of religion to provide meaning can be illustrated by how an individual or a society handles the more meaning-threatening situations that confront them, such as death and other misfortunes of human life. Death seems to negate the individual or group’s sense of order. For this reason, the way in which a religion handles the process of dying is revealing of its larger meaning system. Long before most individuals face death, their religion has been providing meaning for their various life stages (e.g., rites of passage into adulthood, legitimating the norms and prerogatives of old age). In many societies, the meaning system somewhat normalizes dying as a further stage of human development. Some meaning systems affirm an afterlife or a rebirth; others emphasize that people live on through their offspring or tribe.

Another situation that creates a problem of meaning is serious discrepancy between the ideal that a group promulgates and the actual practice. Inequality and injustice can be serious meaning-threatening facts when they are inconsistent with the group’s ideals. Because the threat of the meaninglessness of such events is so great, individuals and groups try to build special legitimations into their meaning systems to justify these apparent contradictions or discrepancies. In other words, part of the meaning system itself interprets events and experiences that would seem to contradict the meaning system. However, when an individual sees his/her religious belief system as incapable of sustaining him/her in such moments of crisis or that his religious meaning system is weak or

incapable of managing such a meaning-threatening moment, confusion sets in. The confusion not only puts the integrity and the credibility of the religious meaning system to question, but also breeds a volatile ground for a change of foundational trust, leading to eventual change. The change as a matter of fact revokes and reshapes the individual identity leading to identity reconstruction. In moments of such great confusion, individual's identity as a matter of necessity will be searching for an integrating symbol which will serve as bedrock upon which to find an anchor and meaning once again. As Ihejirika (2006) noted, "A person whose religious foundational trust is questioned always often undertakes a religious change in order to re-establish their existential identity". Of course, religious change is centered on the central symbol around which people integrate their religious meaning which helps them maintain or rediscover the existential meaning of their lives.

Secularization, Religious and Identity Change

Secularization describes the process whereby religion loses its influence over the various spheres of social life (Giddens, 2009). Auguste Comte, who coined the term sociology, claimed that society had moved from the theological through the metaphysical to the scientific stage –the last typified by the triumph of reason over dogma and the withering away of religious thinking (McGuire, 2002). Marx, Durkheim and Weber all theorize that secularization was bound to occur as societies modernize and become more reliant on science and technology to control and explain the social world. Indeed, Max Weber anticipated a progressive decline in the importance of religion (Haralambos & Holborn, 2008), portraying the modern world as a disenchanted world (McGuire, 2002). However, the enduring popularity of new religious movements even in the modern world seems to question the credibility of secularization. The diversity and dynamism of new religious movements have proven religion and spirituality as a central facet of modern life. As traditional religions lose their

hold, religion is not disappearing, but is being channeled to new directions (Giddens, 2009). This has made the understanding of secularization to take a new turn, hence, the secularization narrative is not a unified story of religious decline, but comes in several interconnected versions. The first version emphasizes institutional differentiation, that is, the fragmentation of social life as specialized roles and institutions are created to handle specific tasks or functions that were formally joined. The second is societalization whereby life is increasingly enmeshed and organized, not locally but societally. Almost everywhere in the modern world, small-scale communities have lost power to large-scale organizations: huge corporations, mass media and marketing, political bureaucracies among others. Thus, religion that is tied up with the life of the local community, has suffered that community's erosion (McGuire, 2002). When this happens, the religion's ability to form the basis of personal construction of meaning system becomes doubtful. Religion has to compete with other meaning systems or worldviews in shaping or ordering the lives and identities of individuals in society.

The survival of the fittest principle becomes operational and individuals have to dance or change according to the tune of the winning force and ideological worldview. Change here becomes a matter of affiliation to the winning or reigning worldview. This stand is given credence by the third version of secularization that emphasizes privatization, that is, the increasing relegation of religion to the private sphere. Religion is a matter of personal choice, a matter of rational choice. Rational choice theory, by definition, presumes diversity within the broad field of religious space. Of course, this concept is borrowed, in part, from the field of economics that poses a model of persons trying always to maximise their rewards and gains from the economy within which they find themselves, through making rational choices to the best of their ability. Rational choice theory alerts us to the immense religious universe that is open to people who decide that the

religious groups within which they have been affiliated are no longer serving them well (Johnstone, 2007). From this forgoing, we can deduce that secularization brings with it religious autonomization. Individuals therefore, pick and choose among the various religious and social options in respect to their needs concerned. Accordingly, the construction of social and personal identities are no longer dependent on singular meaning system but on many that compete on aggressively equal bases at times. Thus, the people often find themselves submerged in flexible and changing identities, depending on where swing force of the pendulum moves more.

Globalization, Religious and Identity Change

Assessment of the impact of mass media on identity and religious change in the age of globalization, is an issue for serious concern. The subject of globalization and the function of mass media are so intertwined that it is impossible to separate them. Some scholars like Castells (2005), argue that the crisis of legitimacy has engulfed all institutions, since the development of globalization has dried up the fountain of legitimate identities. Institutions are becoming increasingly superficial and are unable to address the living values of most people. The deterioration of common identity is synonymous with a decline of meaningful social orders, which vividly depicts our status. Globalization is indeed, redesigning our life *vis-à-vis* religious life. The crumbling of real interpersonal relationships for the sake of virtual ones, the compression or compacting of time and space, of styles of life and culture, of plurality of religious ideologies and worldviews, and the restructuring of our way of life are the coordinates within which the new generations are growing up and within which they build their identity. There is a knot of interculturality in our communities, the dense network of multi-ethnic, multi-cultural and multi-religious environment made possible through media globalization have led to religious and cultural pluralism which led to relativism and to the loss of meaning and value systems.

More than ever, personal identity, cultural identity, religious identity are undergoing crisis due to globalization. This scenerio make people to fall into unfortunate forms of hybridism and syncretism resulting to confusion of identity. The pluralistic nature of the modern society has made people to flexibly switch their affiliation to one or different competing meaning systems, as often as situation and circumstances arise. Since each religion has its peculiar worldview, they shape peoples identities differently. Thus, in the pluralistic religious environment, of the modern society, many religious meaning systems compete, and as often as people change affiliations to each of these religious tradition – in faith and practice view worldview sets into teh mind and meaning system begins to deconstruct and reconstruct their personal as well as their social identities. This is the process of de-conversion and reconversion.

Modernization, Identity and Religious Change

In many cases, religion and its other-worldly concerns were deemed a serious impediment to progress in most societies. But unlike traditional societies where age old customs determine everything, a host of scholars connect the incredible changes experienced in the modern time with modernization. Modernization is defined as a complex set of changes that takes place in almost every part of society. This affects the entire life and aspects of that society, religion inclusive. With modernization, there is always a paradigm shift from the simple to the complex, from undifferentiated to a differentiated society. Modernization is an offshoot of civilization. Civilization comes as a dynamic interplay of change-and-response. A challenge from the natural or social environment provokes a creative response in a society which induces that society to enter the process of civilization. The civilization continues to grow when its successful response to the initial challenges generate socio-cultural current that carries the society beyond a state of equilibrium into an overbalance that presents itself as a fresh

challenge. In this way, the initial pattern of challenge-and-response is repeated in successive phases of growth, with each response producing a disequilibrium that requires new creative adjustments and, so on.

Modernization brings societal disintegration accompanied by a general loss of harmony among its elements and leading to the outbreak of social discord and disruption. However, during the process of disintegration, the society and individual's creativity including ability to respond to changes is not completely lost. Though the cultural mainstream has become ossified by clinging to fixed ideas and rigid patterns of behaviour, creative minorities will appear on the scene and carry on the process of challenge-and-response. The dominant social institutions will refuse to hand over their leading roles to these new social forces, but they will inevitably go on to decline and disintegrate, and the creative minorities may be able to transform some of the old elements into a new configuration.

Modernization brings with it a shift away from cultural harmony, a change that shows up first in the form of increased individual stress. A growing number of individuals find that they are unable to meet certain cultural expectations. At first this is perceived by both the individual and the society at large, as an individual problem. But as the number of these individual deviations grow, it begins to weaken the social fabric, eventually to the point where the society must acknowledge that the problem is more than personal. At this stage, it is difficult for the society to return to a state of equilibrium without undergoing a process of revitalization. This kind of revitalization can be either reactionary or innovative in its basic thrust. The reactionary mode is characterized by a belief that present problems can be resolved by "doing the old way harder", and generally tries to undo or suppress recent changes that are seen as the cause of the problem. The innovative mode, on the other hand, attempts to get "lagging"

parts of the culture to catch up to recent changes that are seen by the innovators as either positive or unchangeable.

In complex societies under stress, there are usually many revitalization movements competing for attention and, converts as the culture begins to disintegrate. It is common for a culture to attempt a “let’s do the old way harder”, revitalization as the first response to realizing that something must be done to get society back on track. It is only after the failure of a reactionary revitalization attempt that a culture is willing to risk fundamental change. This shift from innovation to reaction and back again is often described in common parlance in terms of a swinging pendulum. But as this process goes on, fundamentalist groups often arise with the aim of resisting change, which not only changes their religious worldview and practices but which invariably alter their perceived religious identity.

Migration, Identity and Religious Change

Migration is the movement of people from one place to another, from one cultural and religious background to another. Factors such as war, famine, enslavement, persecution, urbanization, economic viability, social status concerns, education, among others account for why people migrate from their places of birth to another or, from their cultural spaces to another. No two cultures are the same, they may be similar but cannot be exactly the same. Migration therefore, brings migrants to cultural, social and religious spaces other than their own. In urban centres where there is mass convergence of people, there exists a multi-cultural, multi-religious and multi-social spaces into which migrants are thrown. Migrants who find themselves in such environments are thrown into far greater cultural, religious and social challenges than those who migrated to less densely populated environments. No doubt, people change social, cultural and religious spaces through migration from a primary cultural context to a new one (Martin & Nakayama, 2005). Martin and Nakayama goes further

to state that migration involves a different kind of change in cultural spaces than travelling. Migrants suffer from cultural, religious and social shocks. They find it difficult to adjust to the new environment. However, they must adapt to the differences in their new socio-cultural and socio-religious environments. The first initial response associated with migration is resistance to the new dimensions of life in the host social systems. However, with time the resistance gives way to adjustments adaptation, and modifications. The adaptation, adjustments and modifications create syncretic and hybridized individuals. Consequently, such experience create individuals whose identities, social and self identities are modified in relation to the changes.

Need for Self Expression and Psychological Fulfilment

In the social context, the self will always want to express and assert itself. The self even though a part of a social group would not want to be swallowed up in the larger group. In fact, the core of an identity for most people is the categorization of the self as an occupant of a role, incorporating into the self, the meanings and expectations associated with the role and its performance in the group to which one belongs. This is grounded in the role identity theory. McCall and Simmons (1978) defines role identity as “the character and the role that an individual devises for himself as an occupant of a particular social position”. McCall and Simmons go further to indicate that a role identity has “conventional” and “idiosyncratic” dimensions. The self would want to carve a niche for itself, to be heard and listened to. It is within this ideological frame that people’s passionate claim to **charismatic identity** may be found. People see themselves as specially anointed and destined for certain mission and functional value. This claim comes with the believe and urge that they have divine messages to communicate, and are more capable and qualified than those already doing it. Social psychologists see persons as always acting within the context of social structure in which others and themselves are labeled and recognized as

occupants of certain positions in the group. The occupancy of such positions create for people structures of self-expression and self-assertion. However, in most institutionalized religions, the structure of self expression and assertions are standardized in such a way that people and, only few amongst the larger number of members have the privilege, given the criteria mapped out for having people ascend to such positions. The desire for self expression and assertion are among the main causes of religious proliferation (see Owete and Iheanacho 2008). People move from one religious affiliation to the next in search of recognition and for democratize spaces/structures of self expression, in the absence of which they open up their own chuches.

Disagreement over Doctrines

Doctrines are articles of faith articulating and explaining the faith of a religious group and their interpretations of reality. Doctrines define what a group believes and tell adherents the values and norms that should guide their actions, to which they are obliged to abide. Doctrines are not revealed truths originating from the gods but are common sense interpretations of what the gods seem to be saying and through which a religious group characteristically identify with the gods and the entire members of the group in question.

Throughout human history men have not been in agreement about the understanding and interpretation of reality. Philosophers, scientists, sociologists scholars of religion and other disciplines have never been in agreement about the nature and interpretation of reality. In the religious space, the same thing is happening. Religious adherents are bound to disagree in their interpretations of reality and in the formulation of religious meaning systems. Disputes and disagreements over religious doctrines, religious beliefs and religious discipline can generate identity crisis and consequently religious changes if the disagreements and disputes were not settled in amicable and convincing ways. When the

contrary happens, possibilities abound for changes in religious affiliation. Owete and Iheanacho (2008) underscore this point as a factor for proliferation of new religious movements in Nigeria.

Social Status Identification

Social identity theory may acknowledge the private part of the self, but then, more often than not, the question of self concept is often answered by social affiliations, social belongingness and social titles. People define themselves more by their social status, class and social belongingness. Social identity gives people more global image than their private sense of self. In the religious space, some religious groups have better global image, better global outlook and celebrated global recognition than others. Such religious groups most times have hegemonic dominance over the socio-cultural, socio-religious and socio-political spaces. This stand as reasons of attraction to all those who want to have high social status and high sense of self to affiliate or change to the dominant religious group. In so doing, the individual enlarges the self by his/her identification with and/or affiliation to the religion in question. Religious change here becomes a matter of enlargement of the self in a competitive world of ego showmanship.

Ethnoreligious Identification

Undoubtedly, religion is an important component of any cultural heritage, and is generally considered to be one of the earliest and most fundamental forms of collective distinction. Religious dimension represents one of the most important factors in the creation of cultural consciousness. Ethnoreligious identification is a phenomenon by which the members of a religious denomination are able to obtain from their religion, means of defining who they are and where they stand in a large and complex society. People want their religion to speak about them, and, to reflect their culture. Even where proselytizing religions convert people to themselves, the people in question will not stay long and begin to incorporate their cultural traits/materials and traditions into the

religion. This is what Owete and Iheanacho (2008) identified as the quest for cultural identity in the emergence of new religious movements. Failure to allow such legitimate demand and desire for inculturation leads to religious change. Let us recall what happened with the Missionaries and the emergence of Aladura churches and, other African Independent Churches.

Variations in Personal Religious Needs and Interests

As people grow in life, meet challenges and/or are confronted by the vicissitudes and exigencies of life, they are bound to make some adjustments in their personal outlook and convictions. These exigencies sometimes affect the core of their being, and their identity. These often come with variations in personal religious needs and interests that will soothe human tension and problems. When these needs are not met by one's religious affiliation, an alternative is sort. In the atmosphere of religious pluralism, supply to human religious demands are readily met by religious product suppliers.

Search for Personal Identity

The search towards discovering and understanding the self, and the search to discovering answers to human puzzles are as old as man. The socrates' maxism "Man know thyself" is still on. Despites many centuries gone bye, with millions of great minds given to this search, yet, answers have not been found. The search is still on, and religion through all its variants, along with other disciplines is still trying to find answers to the fundamental questions. Man who is a major player in this search goes on moving from one end to the other. As religion is a meaning system to reckon with, many men are found moving from one religious affiliation to the other. Maybe, one day, answers would be found to all their life puzzles, there and then, they would discover who they are and the search will cease.

Conclusion

No doubt, religion as part of culture is not static. Every religion is dynamic in that it grows, develops, modifies and changes over time. Religion is not an isolated entity, rather it is a social institution peopled by changing individual personalities in a changing environment. Changes in society occasioned by social forces not only affect every institution within the society but also the human persons who operate within the social systems. If religion plays a key role in the construction of social and personal identities, then, changes in the religious worldview also bring with it a characteristic modification and adjustments to all whose identities are built on or, are anchored on the religious worldview in question. Similarly, changes in individual persons can also generate an alteration, a break, a change in their religious affiliations or religious worldview. This is more so in the modern societies where religion compete with other meaning systems in the construction of the individual's systems of meaning and in establishing the individual's self concept. Not only this, individual personal needs and challenges also tend to make and remake them, altering their sense of self-worth and self-concept which surely determine their religious inclination and affiliations. This is so, because religion tries to address fundamental human puzzles.

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CHAPTER FOURTEEN

MIGRANTS AND THE PROBLEM OF RELIGION AND CULTURE CHANGE

Christian Ibeabuchi
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Introduction

Etymologically, the word migrant is derived from the Latin word “migrāre” which means “to change one's abode” or from the other Latin word “migrātem” which is a nominative of the word “migrans”, which is the present participle of “migrare” and also means “to move from one place to another”. Immigration according to Wikipedia (derived from Latin: *migratio*), is the act of people entering and settling in a country or region to which they are not native.

According to the Collins World English Dictionary, the noun form of the word means “a person or animal that moves from one region, place, or country to another”, or ‘an itinerant agricultural worker who travels from one district to another’. As an adjective, it could mean “moving from one region, place, or country to another” or “migratory”. The *Oxford Dictionary of Geography* defines it as “a person or animal that moves from one place to another”. The Oxford Advanced Learners’ Dictionary defines it as “a person who moves from one place to another, especially in order to find work”. From the above definitions, it could be said that a migrant “is someone who leaves his place of abode or base to another place”.

According to Bhugra (2010), migration is a process of social change where an individual, alone or accompanied by others,

because of one or more reasons of economic betterment, political upheaval, education or other purposes, leaves one geographical area for prolonged stay or permanent settlement in another geographical area.

Classification of Migration: There could be internal migration also referred to as rural-urban migration. Internal migration can also be known as in-migration and out-migration. International migration is where national boundaries are crossed. This is why Bhugra (2010) emphasized that migration is not only a trans-national process but can also be rural-urban. Migration can be voluntary or compulsory. Voluntary migration refers to unforced movements while compulsory describes the expulsion of minorities from their country of birth by governments, or by warring factions. Migration apart from involving the leaving of social networks behind also includes the experiencing at first a sense of loss, dislocation, alienation and isolation, which will lead to processes of acculturation. Rural-urban migration is more likely to be for economic or educational reasons, whereas migration across nations may be for social, educational, economic or political reasons. Some migrate to avoid wars, corrupt governments or religious persecution. Still others migrate because they couldn't find work in their own country. Other reasons why people migrate may include lucrative jobs and better living condition to avoid famine, avoid persecution, religious freedom, avoid death, avoid war, adventure, among other reasons. Migration experts point out that people move not so much because of the great differences between countries, but rather, when their situation and that of their families are such that they can no longer live according to local norms of safety, dignity and well-being. (Agenzia FIDES 2009).

Kofi Peprah (2010) had pointed out that there are factors that enhance migration. These he calls the Push and Pull factors. Push factors of migration refers to conditions and perceptions that tend

to induce people to leave their place of abode. Push factors according to Wikipedia (2010) refer primarily to the motive for emigration from the country of origin. These factors are mostly stronger since the migrant is more familiar with his place of residence (source) than his destination. These include:

1. *Individual consideration of economic conditions:* (such as work or retirement conditions, cost of living);
2. Personal safety and security;
3. Weather and climate;
4. Political circumstances, and
5. Environmental factors

In the case of economic migration (usually labour migration), differentials in wage rates are usual. If the value of wages in the new country surpasses the value of wages in one's native country, he or she may choose to migrate as long as the costs are not too high. Poor individuals from less developed countries can have far higher standards of living in developed countries than in their countries of origin. The cost of emigration, which includes both the explicit costs, the ticket price, and the implicit cost, lost work time and loss of community ties, also play a major role in the pull of emigrants away from their native country. As transportation technology improved, travel time and costs decreased dramatically between the 18th and early 20th century. When the opportunity cost is lower, the immigration rates tend to be higher. Escape from poverty (personal or for relatives staying behind) is a traditional push factor, the availability of jobs is the related pull factor. Some migration is for personal reasons, based on a relationship (e.g. to be with family or a partner), such as in family reunification or transnational marriage (especially in the instance of a gender imbalance). In a few cases, an individual may wish to migrate to a new country in a form of transferred patriotism. Evasion of criminal justice (e.g. avoiding arrest) is a personal motivation. This type of emigration and immigration is not

normally legal. There have been cases, for example, of those who might be guilty of war crimes disguising themselves as victims of war or conflict and then pursuing asylum in a different country.

Barriers to immigration come not only in legal form. Natural and social barriers to immigration can also be very powerful. Immigrants when leaving their country also leave everything familiar - their family, friends, support network, and culture. They also need to liquidate their assets often at a large loss and incur the expense of moving. When they arrive in a new country this is often with many uncertainties including finding work, where to live, new laws, new cultural norms, language or accent issues, possible racism and other exclusionary behaviour towards them and their family. These barriers act to limit international migration.

Migration in History

Migrations have occurred throughout history and have played an important part in the peopling of all the areas of the earth. Primitive migrations were usually in search of food, but could also result from physical changes, such as the advance of the continental ice sheets, and invasion by other peoples. The most important migrations in European history were the Gothic invasions, 3rd - 6th Centuries, the Arab invasions in the 7th-8th centuries, the westward migration of the Golden Horde of Jenghiz Khan in the 13th century and the invasions of the Ottoman Turks during the 14th-16th centuries.

From the 17th to the 20th centuries, migration involved individuals and families rather than nations or mass groups. The basic motive was economic pressure, as areas of low population density attracted people from high-density areas where economic opportunity was low. The desire for religious and political freedom has also been important, and national policies have played a part. In the largest international migration in history,

about 65 million people migrated from Europe to North America and South America between the 17th century and World War II, while another 17 million went to Africa and Australia.

Nearly 12 million people, most from Mexico or Asia, migrated to the United States in the 1970s and 80s. Within the United States, migration patterns have traditionally been from east to west. Migration from north to south since the 1960s has resulted in the ascendancy of the Sun Belt, a region extending from Florida to South California. This trend has been supported by the southward migration of many blacks. Government regulation of migration became significant in the 20th century.

Modern Migration Trends

Normal internal migration has been characterized by a population shift from rural to urban areas. Within urban areas, a large population shift from central cities to suburbs has occurred in the last half of the 20th century. The development of totalitarianism and World War II resulted in a new pattern of forced mass migration within Europe. Over 30 million people were forcibly moved or scattered by the Nazis. In the postwar period about 10 million Germans and persons of German descent were forcibly expelled from Eastern Europe.

Other forced migrations since World War II have included the partitioning of India and Pakistan, which uprooted 18 million, and the establishment of the state of Israel, which created about one million refugees. After the fall of Saigon (now Ho Chi Minh City) at the end of the Vietnam War in 1975, more than 600,000 fled Vietnam in the face of political persecution; many fled by boat and became known as the "boat people." In South Africa, under the policies of apartheid, blacks were forced to live in designated "homelands" from 1959 to 1994. The Soviet invasion of Afghanistan in 1979 led to the migration of millions of Afghans to neighboring Pakistan and Iran.

In the 1980's and 90's war and civil strife continued to force massive refugee migration in many parts of the world. In Somalia and Ethiopia, civil wars combined with long-term drought have resulted in large migration of peoples (often from rural to urban areas and to neighboring countries) in an attempt to avoid famine. Hundreds of thousands of Kurdish refugees have migrated from Iraq to Turkey and Iran in the wake of the civil war that followed the Persian Gulf War in 1991. The disintegration of Yugoslavia in the 1990's caused the dislocation of many peoples, especially Bosniaks, Croats, Serbs in areas other than Serbia, and Kosovars. In Rwanda and Burundi, millions of people, primarily Hutus, fled as ethnic civil war wrenched those nations in the mid-1990's; many of them fled to Zaïre (now Congo), where their presence aggravated civil and international strife.

Migration among the Caribbeans: Historically the nature, direction and magnitude of migration in the Caribbean have always been influenced by trends in global and regional socio-economic development. The slave trade in the eighteenth and nineteenth centuries caused the first major immigration waves into the region. After Emancipation in the nineteenth century, workers began moving within the region in search of employment or better working conditions. In the twentieth century, the movement of labour to destinations within the region continued. The oil-boom in the 1970's attracted many migrants from the smaller and less developed islands to work in the oil refineries in the dependencies of the Netherlands and the United States, particularly the United States, Virgin Islands, Aruba and the Netherlands Antilles. Also the booming energy sector in Trinidad and Tobago was a magnet for many in search of employment. With the global crisis in the energy sector in the 1980's the demand for labour declined and new employment opportunities were needed. The growing tourism sector in the Caribbean in the 1990's increased the demand for workers in the service sector which, in many instances, could not be supplied by the domestic

labour force in some of the smaller Caribbean islands. As a consequence, workers from other islands and neighboring countries in Latin America, particularly Colombia and Venezuela, came to fill in the gaps.

With the move towards independence in the 1960's and 1970's, chances to easily move north decreased only temporarily. The growing demand for qualified labour in North America and, to a lesser extent in the United Kingdom, opened new windows of opportunities for the highly qualified. The United States, Canada and the United Kingdom introduced legislation favouring the admission of skilled workers to fill the gaps in selected sectors of the domestic labour market which cannot be filled by nationals. As a consequence, a mass exodus of professionals, particularly skilled women in health and education began. This global trend towards greater willingness to accept and even to promote the free movement of qualified professionals can also be observed in the Caribbean, where the Caribbean Community (CARICOM) launched the Caribbean Single Market and Economy (CSME) in early 2005. This agreement provides for the free movement of a certain group of highly qualified nationals within the Caricom region.

CARICOM member States are: Antigua and Barbuda, the Bahamas, Barbados, Belize, Dominica, Grenada, Guyana, Haiti, Jamaica, Montserrat, St. Kitts and Nevis, Saint Lucia, St. Vincent and the Grenadines, Suriname, Trinidad and Tobago. Associate members are Anguilla, Bermuda, the British Virgin Islands, Cayman Islands and Turks and Caicos Islands.

The global economic crisis that began in the late 1990s along with a rising demand for national security has led to more restrictive immigration regulations at most destination countries. Nevertheless, regardless of tighter border controls, the continued and growing demand for cheap labour in the formal and informal

sectors in North America and parts of Europe has continued to attract large numbers of migrants from poorer countries. This has increasingly become an incentive for illegal trafficking in human beings and unregulated and illegal employment and exploitation at the workplace.

According to United Nations (2002), the net-migration rate for the Caribbean is one of the highest worldwide, with a great variation within the region itself.

Migration Among the Fulanis: The origin of the Fulanis, the largest nomad/pastoralist group in Africa, is obscure, but many link them back to Mauritania due to their similarities in appearance, existence of a Fulfude speaking minority there and the possibility of a North-Western origin of Fulani migration. From the 14th century they spread from Senegal into over 20 countries in Western Africa including Guinea, Gambia and Sudan. The history of the Fulani seems to begin with the Berber people of North Africa around the 8th or 11th century AD. As the Berbers migrated down from North Africa and mixed with the peoples in the Senegal region of West Africa the Fulani people came into existence. Over a thousand year period from AD 900 - 1900, they spread out over most of West Africa and even into some areas of Central Africa. Some groups of Fulani have been found as far as the western borders of Ethiopia. As they migrated eastward they came into contact with different African tribes. As they encountered these other peoples, they conquered the less powerful tribes. Along the way many Fulani completely or partially abandoned their traditional nomadic life in favour of a sedentary existence in towns or on farms among the conquered peoples. The nomadic Fulani continued eastward in search of the best grazing land for their cattle. Their lives revolved around and were dedicated to their herds. The more cattle a man owned, the more respect he was given. Today, some estimate as many as 18 million

Fulani people stretch across the countries of West Africa. They remain to be the largest group of nomadic people in the world.

The Fulani were one of the first African tribes to convert to Islam and are today predominantly Muslim. The devoutly Muslim Fulani have seen themselves as the propagators and preservers of the Islamic faith in West Africa from as early as the fourteenth century. Historically it was a Fulani chief named Usman dan Fodio, along with nomadic Fulani herdsmen who were instrumental in facilitating the spread of Islam across West Africa through evangelism and conquest. At times they would wage "holy wars" or jihad in order to extend and purify Islam. As the Fulani migrated eastward they spread their Islamic beliefs. As they became more powerful and attained more wealth they began to be more aggressive with their religion. Their adoption of Islam increased their feeling of cultural and religious superiority to surrounding peoples, and that adoption became a major ethnic boundary marker. Some settled in towns and quickly became noted as outstanding Islamic clerics, joining the highest ranking Berbers and Arabs.

Today it is difficult to find any Fulani who admits to not being Muslim, no matter how lax his or her practice may be. To a Fulani person, to be Fulani is to be a Muslim. Although they adhere very strongly to the tenets of Islam, it has been surprising to find a high level of belief that certain people possess supernatural powers. Like other West Africans, Fulani will frequent local religious practitioners who have established reputations for their curative powers. Many such practitioners - witch doctors and medicine men - are also Muslim religious leaders.

It is common to hear a Fulani tell stories of those who have the power to move themselves from one place to another supernaturally or perhaps to do harm to another person through some sort of supernatural power or curse.

Migration in Nigeria: According to Ojukwu (2008), Nigeria plays a key role in African migrations. As African's demographic giant, Nigeria has become increasingly involved in international migration to Europe, North America, the Gulf countries and South Africa. In the colonial era, for instance, Nigerians migrated to the United Kingdom principally to pursue higher education. After independence in 1960, this largely highly skilled migration to the United Kingdom and the United States continued. Recently, Nigeria has started migrating to countries such as Ghana, Botswana, Gabon and South Africa. In particular, Nigeria have found the booming economy of South Africa to be convenient alternatives to Europe, the United States and the Gulf states. In the 1990s, Spain, Italy and Ireland emerged as major destinations of labour migrants from West Africa and Nigeria in particular. In fact increasing restrictions and controls on immigration in Europe have not led to a decrease in Nigeria emigration rather migrants are more often undocumented and the movements tends to be longer and more perilous. The United Kingdom and the United States continue to attract the relatively higher skilled workers.

The need to expand the United Kingdom National Health Services has created opportunities which poorly paid and unmotivated workers find irresistible. As it is often argued, education has always been an important cause of Nigerian emigration. Hence some take advantage of that and migrate with some members of their families to pursue studies in the United States and United Kingdom, just to escape the abysmal state of the Nigerian educational system. Besides, a significant number of Nigerians often apply as refugees in European countries. In 2004 to be precise, Nigerians were the fifth largest group of asylum seekers in Europe (Ojukwu 2008). They tend to state ethnic and religious conflict as their reason for asylum. It is against this background that the United Nations Human Rights Commission argued that failed and flawed development processes give rise to situations in which people are forced to abandon their homes, to leave their

own countries and seek refuge in other states. It also assumes that it is precisely because the migrants have not been able to realize their human rights and fundamental freedom that so many of them felt obliged to seek protection outside their countries of origin.

The issue of trafficking of females – Nigerian sex workers to Italy and other European countries has received substantial attention. When Nigeria began migrating to Italy in the 1990s, as a response to its high demand for low-skilled labour in agriculture and other services, these women were only one of the many groups that migrated. However, as immigration restrictions made prospective emigrants to increasingly depend on large loans in order to foot the bill for their move, it provided an opportunity for traffickers who enticed young women to migrate with promises of good jobs (but later coerced into prostitution) (Ojukwu 2008). According to Ehindero (in Chris Ojukwu 2008), recent studies have revealed that traffickers, especially in Kano State has successfully exploited the annual pilgrimage to Mecca to traffic children, men and women for different exploitative purposes – prostitution, begging and all forms of domestic work.

Migration among the Igbos: According to Ojukwu (2008), the Igbo of South Eastern Nigeria are the most migratory among the 250 ethnic groups in Nigeria. As buying and selling or petty trading is said to be an integral part of Igbo culture, so is the habit of migrating from one area to another. For the Igbo population, mobility is far from being a novelty introduced by colonialism. Instead, it has been a feature of the traditional economy. In fact, the era of slave trade rather added a new dimension to it as it saw the spread of the Igbo to almost all parts of the world. For him, the Igbo are one of the most restless of people in the black race and the most traveled. It is no accident therefore, that while they put up in the Igbo homeland with housing that other Nigerian ethnic group would regard as a disgrace, and they make sure that their auto-mobiles are as efficient as they possibly can be. That is,

few Igbos have that passionate attachment to a particular soil, locality or region that is common among other African ethnic groups. No wonder the popular saying that: “an Igbo man’s country is his understanding, he carries it with him wherever he goes and whether he emigrates north to the Hausas or west to the Yorubas his home is wherever he finds minds congenial to his own”.

The migration of the Igbo can be explained historically, culturally and geographically. Historically, the outward-directedness of the Igbo into the private sector, specializing in trading takes them to all parts of Nigeria. Linked to this is the culture of kinship which Ojukwu (2008), identified above all other factors as the thread that links particular rural and urban communities in Nigeria and connects individuals and communities with access to resources and opportunities and the wider economy. Part of this kinship network among the Igbo operates through kin-base business apprenticeship, thus linking business success to labour recruitment from the rural home base and delivering manpower for Igbo society. The geographic explanation is related to the high population density in the Igbo region of origin which puts pressure on land resources. Early in the 20th century, the rural Igbo districts had about 800 people per square mile (Ojukwu 2008). As a result, their presence in most major cities in the country has been attributed to land hunger, impoverished soil, declining crop yields, poor harvest and soil erosion, among others.

The end result of these problems was that many Igbo people took to trading and manufacturing which eventually required more market outlets than could be found in their home areas. The new economic activities directly or indirectly engendered a migratory tradition among them. In the pre-colonial era, the activities of Igbo traders were largely concentrated within Igbo land and around the Niger Delta area. By 1900 when the British government took over the formal control of Nigeria and with the

construction of the Eastern district of the Nigerian Railway, Igbo people took of in waves of migration, criss-crossing the east to other parts of Nigeria. With the British administration established, there was the need to accommodate the new commercial and political activities. The new commercial and political activities attracted immigrants from all parts of the country and beyond, including Igbos, to serve as clerks, traders and artisans. Ojukwu (2008) reports that the migration of southerners towards the north computed between 1952 and 1963 indicated that about 124,989 persons went to the central and core northern areas of Kano, Zaria, Kaduna and Jos. Of this number, nearly 60% came from the eastern region.

The degree of migration from the south east has remained unabated in post-civil war Nigeria. After the Nigerian civil war, Igbo land was seriously devastated to the extent that pupil infrastructure – hospitals, schools, road networks, including homes were badly destroyed. Hence, many Igbos especially the youths, professionals and intellectuals left their homeland as the environment increasingly remained unattractive and inhabitable.

In contemporary Nigeria, the Igbo have in great proportion maintained a healthy presence in most Nigerian cities in spite of fierce (cut throat) competition from the indigenes. If anything, the nature of businesses that go on in Lagos' major areas – trade fair complex, Idumota, Mandelas, Ladipo and Oshodi are largely controlled by '*Ndigbo*'. In the North, the Igbo presence is not insubstantial. For instance, in the economies of Kano, Kaduna, Zaria and Abuja, the Igbo are forces to reckon with. In Abuja (the Federal Capital Territory (FCT)), the Igbos more than any other ethnic group hold sway in terms of property market, retail trade and commerce. They dominate the hotel business and the inter-state mass transport industries. Again, the number of Igbos resident in parts of the world particularly in the United States cannot easily be quantified. The seriousness of the desire for

migration to these advanced countries by the Igbo is often demonstrated by family willingness to sell land to raise funds to sponsor the migrant's journey. In the old days, the community used to rally round to contribute substantial amount of money to send an individual abroad with the hope that such individual would come back to assist in the development of that community.

Culture Changes Felt by Hosts on the Coming of Migrants

There are so many changes that may be experienced by the host country by the coming of migrants. These include:

- Provision of labour force of cheap rates
- Issues of Language and bilingualism
- Celebration of new festivals
- Increase in beggary in the city
- Bringing of new trends and things of material culture
- Replacement of Local workers, as migrants may be appointed as domestic workers
- Intercultural marriages and relationships
- Introduction of corruption and bribery, violence or conflict,
- Introduction of new styles of dressing, new food and eating habits, etc.
- Enhanced social status and mobility for the lower classes of the host country
- Corruption of the language of the host country

Problems of Culture Change Migrants Encounter

There are a number of culture problems a migrant can encounter both in his Country of sojourn and in his home country. These includes among others:

Language Barriers: The lack of proficiency in host country's language is possibly the most significant challenge for migrants. The language barrier permeates throughout all other issues

relating to migrants' settlement and life. The ability to communicate in the host language has been found to be associated with labour market success, accessing education and training opportunities, gaining information about services and finding suitable housing.

Access to Information: Information dispersal to migrants is a major concern. Accessing information about what services are available and how to find them is essential for the successful settlement of new arrivals. Migrants need information on health services, medicare, immigration issues, the sponsorship of relatives, housing, education, schools for children, employment, skills and qualifications recognition, legal aid information, transport and childcare. Translated materials of information on all the above issues are also highly needed particularly if the migrant does not understand or know how to read or speak the language of the host communities. While some services do cater for some of the major language groups, the demand for information in community languages remains high.

Settlement Issues: Newly arrived migrants need information and assistance to enroll in language classes, apply for medicare, open a bank account, obtain a tax file number, find and rent accommodation, find employment, and gain information on how to enroll children in schools. Migrants may also require emergency material relief assistance, information on settlement services, information kits for new migrants, linking refugees with services and making referrals to relevant services that can assist them. Migrants who are not entitled to government funded language classes may also require information on other local language classes run by community organizations, local neighbourhood centres and other volunteer groups. Migrants also have to learn to adjust to new ways of living, cultural differences, dealing with bureaucratic organisations and the use of technology, etc.

Housing and Accommodation: Locating and securing affordable and suitable housing is one of the major tasks facing the migrants in their early settlement years. High rent and the long waiting lists for public housing and community housing make it difficult for migrants to find affordable accommodation, especially for those experiencing financial hardship. Recently arrived migrants also encounter difficulties obtaining reference letters from employers for real estate agents especially if they do not have previous renting history.

Immigration: Changes in immigration law often need to be explained to migrants, who may also require other immigration information and advice, or referral to migration agents. There are also many requests for information on and assistance with the sponsorship of relatives and spouses. The misconduct of immigration agents regarding the overcharging and exploitation of clients has been identified as issues that can create problems for the migrant. The relatively high fees of immigration agents will normally aggravate financial hardship for some migrants.

Income and Finance: Issues of income security, finance management, and financial hardship are common issues for many migrants. Income levels are a sign of economic and social well being and will thus have an impact on other aspects of migrants' lives. Many recently arrived migrants find themselves under financial hardship. When this happens, the migrant can be in a serious trouble.

Employment and Education: Employment plays a major role in shaping the experience and life satisfaction of migrants. Migrants face problems of getting suitable employment. The surplus of people seeking jobs over available jobs makes it difficult for many to obtain adequate employment. With greater speaking skills, the likelihood for employment increases. Conversely, the

poorer the language skills, the higher the likelihood of migrants being unqualified for jobs.

Racism and Discrimination: There are some localities where a migrant can go and will not be given attention by people he meets, on account of his race. There may be others who may not be allowed to get into some places or offices because of considerations of race, sex and other discriminatory factors. When this happens, it will naturally become a great setback and problem for the migrant.

Social, Emotional, and Cultural Issues: Migrants need a level of emotional stability in order to maintain good mental health. Acceptance by the wider community is perceived to be very important by many migrants. At the same time, the maintenance of their own culture was considered equally important as it provides a sense of belonging and identity. There are many differences in culture and lifestyle between country of residence, and the cultures of some migrants. Many migrants have cultures that are more community-based, where the extended family plays a major role in an individual's life, a more communal way of living and there are stronger familial networks. It is often the experience that migrants have come from a feeling of belonging, community connectedness, and having strong family and social networks, to a country where they have (at least initially) no social supports, have often left part or all of their family behind, and are now expected to be self sufficient and adapt quickly to the foreign lifestyle of individualism. Some become isolated, are unable to cope with the transition, and feel that there is a strong clash in cultures. Because of these cultural differences, some may feel inability to relate with others except with those from their own communities. Others may experience a loss of cultural identity where there is less association with one culture in favour of the host culture.

Conflict between ‘traditional’ and host ideologies, values and beliefs (especially within the family unit), was seen to contribute to dislocation and conflict between parents and children, as well as older and younger generations of migrants. In more ‘traditional’ practices, children often have more restrictions placed on them in terms of their freedom and independence. The expectations of children by their parents may also be in conflict with the edicts of host culture which allows for more freedom and independence for children and young people. Isolation, feelings of loneliness, and depression were also identified as considerable issues for some migrants, especially those in their early years of arrival.

Establishment of Town Unions and Development NGOs: Migrants display attachment to their home towns or their sending communities through the establishment of ‘home town’ associations and development NGOs. These serve development networks and also help to keep them together in the land of their sojourn.

Establishment of Public and Social Infrastructure and Projects: Through these unions and associations, they establish public infrastructure like (road construction, electricity, drinking water, irrigation systems, mills, dams, etc.), social development projects (community centres, literacy projects, schools and dormitories, mosques, etc.) and projects aimed at improving local economies (workshops, women’s cooperatives, handicrafts, vegetable oil and milk production, tourist development, etc.).

Social Mobility: Migration is not only an attempt to secure better livelihoods, but also a clear avenue of upward social mobility. Migration and remittances have not only deeply affected regional economies, but has also changed the social face of communities. For instance, besides its economic and wellbeing value, the construction of a house – the typical investment priority of

migrants – is also an expression of the newly acquired social status. Migrants' contribution to the renovation or construction of church, sponsorship for the local church to participate in national and other higher programmes and activities of the wider church as well, not only fulfils an intrinsic, religious function, but also adds to their social prestige.

Creation of New Social Stratification: Migration has the ability to accelerate the breakdown of ancient socio-ethnic hierarchies in migrant-sending communities. In most rural towns, migration has contributed to the creation of a new social stratification, with international migrant households forming a new kind of 'migration elite'. In many respects, the new socioeconomic dividing line in migrant-sending communities is now between households with and without international remittance income. One might easily conclude on the basis of such observations that migration and remittances cause increasing intra-community inequality. The rise of new elite groups has often gone in parallel with the relative demise of traditional elites and people who were formerly used as servants and helpers, or seen as servants and never-do-wells in villages increasingly reject traditional authoritarian structures. They often refuse to work as sharecroppers or agricultural labourers for traditional elite groups.

Home Becomes Multicultural: Migrants affect our culture in that when they come back home they seem to forget the culture and tradition of the land. They come back with the foreign cultures they have acquired and so turn our society to a multicultural one.

Language: Down home the migrant can no longer speak the local dialect and so finds it hard to communicate with his people. In order to make sure that communication is achieved one way, the local people will now try to imitate him in speaking the language no matter how imperfect or at least speak the pidgin or an

adulteration of the foreign language to make him understand them. The effect is that the local language is corrupted. Most of the time there is a combination of the local language with that of his place of residence which with time may become fashionable for other youths who may adopt it as a way of expressing themselves.

Migration as a Means of Liberation: Migration literally constituted liberation and it has been an avenue of upward socio-economic mobility. Migration and remittances have enabled the (at least partial) emancipation of individuals belonging to socially and ethnically subjected and unrecognized groups and outcasts.

Opportunity to Earn External Income: Migration has offered new opportunities for people to earn external income, independent of the constraints set by traditional peasant society. When a migrant send money home it helps the family to live a better life than they would have done ordinarily. Formerly landless, and hence powerless, men now earn wages that allow them to buy land and gain increasing influence in local affairs. Many people have been able to acquire a higher social status through their new financial resources. These migration-induced shifting patterns or sometimes even reversal of social stratification explains why even a person belonging to a traditionally high-status group can now think to emigrate abroad.

Loss of Prominence for Traditional Councils and Institutions: Traditional village councils, the most important local political institutions, have lost much of their effective power to settle intra-community conflicts and organise collective labour because the migrant no longer has any regards for them and even if his family does anything wrong in the community, he can influence the people who will judge it, if at all.

Marriages: Marrying a migrant is fast becoming the dream of most ladies. From such marriages, the family of the lady is sure to benefit through the remittances that will be coming in and other assistance to the family. It can lead to open doors of prosperity to the family of the lady. But because the man has the money and at times feels that the lady married him because of his wealth, migrants often indulge in the abuse of marriage, divorce and remarriage. The position of migrants' wives seems indeed vulnerable, as they often live under the threat of being repudiated by their husbands. This seems in particular true for international migrants, whose relative wealth makes it easy and tempting to find new and younger – or second – wife or to keep many other concubines. When divorce occurs, the presumed lack of 'paternal authority' can lead to increase delinquency among youngsters.

Emancipation of Women: It is a common assertion that migration has encouraged the emancipation of women. In the absence of their husbands, women's responsibilities, autonomy and power are said to increase. Since the material situation of wives of international migrants is better and more secure she gains in power and status *vis-à-vis* non-migrant women. They are generally able to hire non-migrant women and men for certain domestic and agricultural tasks, easing their physical labour burden compared with other women.

Other more indirect and long-term effects of migration on the position of women includes positive influence on the education of migrants' daughters. International migrants' children were better educated than children in non-migrant households. It therefore plays an accelerating role in closing the gender gap in education. Secondly, it leads to the feminisation of labour migration.

Thirdly, migration leads to higher rate of marriages, increased female labour force, participation in and improved education. The migration of families to European countries has contributed to the

diffusion and adoption of European marriage patterns and small family norms, and so has played an accelerating role in demographic transition.

Breaking Down of the Extended Family System: Migration-related tensions on remittance use are said to have played an accelerating role in the breakdown of extended families and have stimulated the lifting out of nuclear families and nucleation of family life. Migration and remittances tend to motivate and enable migrants' wives to establish independent households in newly-constructed houses for their nuclear family thereby escaping control by in-laws and gaining in personal freedom. Intra-household tensions about remittance use seem to accelerate the break-up of extended families and the nucleation of family life and the physical 'lifting out' of nuclear families.

This lifting out may be in the form of building an own house in the village, the transfer of the family from the village to nearby towns or family reunification at the destination abroad.

Divorce: Migration causes increased divorce rate among couples due to suspicion and lack of trust, intolerance, arrogance, pride, etc. Migration is also seen as a major cause of the increasing number of female-headed households

Women's Quest for Autonomy: Women's quest for autonomy is a major, but often neglected explanation why migrant households tend to give high priority to investments in housing. In migrant-sending areas a building fever has transformed certain villages into nearby towns. Houses do indeed function as a status symbol, expressing the upward social mobility achieved through migration. There is evidence that migrants' real estate investments can be a highly rewarding and relatively low-risk investment in an insecure investment environment, which potentially enables migrant households to secure and increase

income. Moreover, house ownership tends to provide a kind of life insurance for the migrants' households.

Role Models and Sense of Deprivation: Migration seems also to have a profound influence on local culture and perceptions of people living in migrant sending communities. International migrants have often become role models in migrant sending communities, and, so, can and, in fact do influence people so much, including the culture and traditions of their communities. Their display and exposure to the relative wealth of migrants and their direct relatives have increased the sense of relative deprivation and the aspirations of 'stay-behinds'.

Change in Traditional Seasons of the Community: Migration has had an important influence on life rhythm and seasonality in most communities. Within the Igbo areas, December has become the yearly economic and cultural peak season, when markets are at their busiest state, and most marriage feasts take place and, most of the cultural festivals and Church festivities are done during the period so that the migrants who come home will be expected to display what they have.

Change in Local Tastes and Styles: Migration is said to influence local tastes and styles, which is said to become particularly visible in the construction of urban-style houses, fashions, music and other social life activities by migrants. Migration makes it possible for regional traits, culinary products, cultural performances, ritual forms, styles of dress and ornamentation to flow to other parts and mix together. Migrants interact with local or host communities in the new environment. This interaction leads to exchange of 'material' as well as 'non-material' cultures. It is an exchange of goods (artifacts) and ideas. It assumes great importance in the process of enhancement of cultures. There is a remarkable change in the style and pattern of women's wear. The vocation of beauticians and the number of beauty parlours and

health clubs, etc have grown very rapidly. They have moved even to small towns in various parts of the country. There is bound also to be some changes in dress patterns, food habits and lifestyles, especially of women. These changes even affect the migrants' quest and acquisition of those facilities he sees in other people's rooms and palours as the culture of the place of sojourn.

Effects of Religious Change on the Migrants

Syncretism: On the religious scene, migration play an accelerating role in the rise of luxurious worship style in churches which is not fundamentalist. The migrant can make huge financial donations for church projects, buy musical equipments and other gadgets, high powered amplifiers, projectors, air conditioners, marbles and even tiles for the church. They even buy cars, buses and other furnishings for the church, give scholarships, sponsor church events, build halls and vicarages, etc. They can also put church programmes and activities in the print and electronic media. They can also bring their friends and even sponsor a group from the Country of their sojourn to visit their home churches, particularly on festive days and occasions. Because the migrant has the money he can as well sponsor even consultations to mediums in the localities when the need arises. He can sponsor traditional festivities like masquerade, new yam festivals, etc.

Sacred Places and Taboos: Because of the exposure and long time of absence, the migrant may no longer have reverence and respect for sacred places within his locality and other taboos in the community. In this way the culture of the land is undermined.

Chieftaincy Titles: Because of the wealth of the migrant, he is seen as an illustrious son of the land and chieftaincy titles can be conferred on him irrespective of merit and knowledge of the tradition and culture of the land. This affects the culture of the land adversely.

Marriages: In marriage traditions, we discover that the normal traditional marriage protocols have largely been destroyed. Under normal circumstances, traditional marriages are not negotiated and done within a month. In some communities it takes up to a year for all the stages of the marriage to be executed. But migration has made it possible now that marriages could be organized and done in just one day. Even in some localities a woman is not handed over to the would-be husband. And the handing over is never done in the day time. But these days migration has destroyed all these traditions in our society.

Selfishness: One of the religious effects of migration on the sending Country is that the migrant may want to influence the religious ideas and norms of his group (both the hierarchy and the members) to bend to his wishes such that major principles and traditions can be neglected or overlooked in his favour.

Poor Moral Life: Premarital intercourse and couples living together without a valid marriage has been known to be in the increase among migrants. A migrant can decide to change women like cloth and keep a chain of girlfriends and concubines without fear and do anything with them without fear of the elders in the community. He can smoke, drink and even talk to anybody anyhow and insult elders anyhow even in the public when he feels like.

Communal Life is Destroyed: A circle of friends, where asking for help reaping the rice or contributing in sowing fields and other agriculture fields, had gradually disappeared to almost extinction. Only close family members and workers who are hired appeared to work in the fields.

Belief in a New Living Style: Migrating for work tends to make migrants and people around then to believe that working in factories or other industries is better than being a farmer, that

there must be some type of payment in return for their work, that spending money for food consumption is more convenient and less time consuming than growing it yourself, that it is impossible for frugal spend, that one can spending his money anyway he wants because he earns it, that cultural and traditional related holidays are vacations, and that premarital intercourse is common and not immoral.

The Need for a Church: For the most part migrants have urgent need of finding a happy medium between their cultural needs and their new environment. The most pressing need for most migrants when they arrive their host country concerns religion and place to worship. The migrant's ability to discover a church where he can express his religious feeling like when he was at home might be a major problem. When a migrant does not find such a place he could become disturbed and uncomfortable, for those who are deeply religious.

Racism and a Lively Church: Even when he finds such a place of worship, there is also the issue of the church being as lively and vibrant as the one he or she had in his home country. If it is not, he will also have a problem of adjusting to the new ways of worship in the host country or waiting until he finds one that will suit his life and fancy. Where the churches fail to offer the migrants the same warmth and social feeling with which the home Church is known, it may result to a dramatic fall off in church attendance for the migrants. There may be cases where the only nearby or available place of worship may be all whites or blacks or where people are segregated against. The migrant will now feel humiliated, embarrassed and will resort to withdrawing into himself.

New Religious Movement: There may be some practices that in the home country may not be acceptable in the church. When the migrant sees such things in the host Country, it may be repulsive

to him and may make him to withdraw and not be comfortable in the Church. If he were to be an enthusiastic practitioner, he may with other friends begin holding fellowships of their own.

Syncretism: Many migrants engage in multiple religious practices, mixing elements of diverse traditions – their own traditional practices, those of close associates and friends – Christianity and those of their host community or country. Many say they attend worship services of more than one faith or denomination. Many also blend Christianity with Eastern or New Age beliefs, such as reincarnation, astrology and the presence of spiritual energy in physical objects, experience supernatural phenomena, such as being in touch with the dead or with ghosts, practice religiously mixed marriages. Others profess belief in a variety of Eastern or New Age beliefs, do not even care for religion at all or others who only attend church services very sparingly. A migrant that is not serious with his faith may easily be attracted to join other religious people. A migrant who knowingly or unknowingly involves himself in mixed marriage is bound to find himself in the same category and problems that may ruin his faith and by extension his family and life.

Care-Free Attitude of Host Country: A Christian migrant may be influenced by the care-free attitude of some members of the host country who do not take much or any serious interest at all in religion. This may make such persons to develop atheistic attitude to religion.

Conclusion

In this paper, attention has been given to the definition of migration. We have looked at types and classifications, the motivations for migration, the history of migration and its causes. We concluded by outlining some cultural and religious problems which migrants face when they travel to other cultures different from theirs. These problems, though disturbing as they are, are

however inevitable. However, it is our candid opinion and belief that a migrant, no matter the circumstances of his environment should endeavour not to be influenced by the negative practices or norms prevalent in the society he lives.

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CHAPTER FIFTEEN

THE PRECARIOUS IMPULSES OF RELIGIOUS CHANGE: FUNDAMENTALISM, SYNCRETISM, REVIVALISM AND FANATICISM

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&
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Introduction

The focus of this work is on the precarious impulses of religious change namely: fundamentalism, syncretism, revivalism and fanaticism. Change is constant and there are different ways people react to it. Social change gives birth to cultural tensions which necessitate change in religion and sometimes foreign elements are introduced. As a response to this change, many go fundamental: they attempt to bring the religion back to this pristine state. Some of the attempts result to combination of elements of different religions, thereby producing a result that is not a true representation of any. For instance, there are syncretic tendencies in AIC, Godianism, Rastafarianism etc. Also, certain individuals who are fed up with the ongoing practices in their religion make attempts to revive them.

The response also moves from group to the individual. Individuals see change and improvement in the other religion and decide to move to the new religion. So, religious change can mean both modification of religious expressions or styles and conversion from one religion to another. In what follows, we will first consider the concept of religious change and then examine each of the responses to it.

Religious Change and its Problems

Contrary to predictions of the 19th and early 20th centuries' social thinkers that religion would either disappear or progressively attenuate with the expansion of modern institutions, it has refused to disappear. Instead, religion has changed everywhere and flourishing in different dimensions (Harper and Lebean, 2012:1). Although, it cannot be denied that the rise of secularism, relativism and rationalism in the West has led to a decline in religious influence in public life, religion is still active in private life. As Ejizu (2019:11) rightly shows, even in such places, there are proofs that religion has, instead taken a different form like civil religious practice. In non-Western nations like Asia, India and Africa, there is no doubt that religion still has influence. Also, in these regions, the wave of change that is blowing the world over, in all aspects of life has made religion to take on a new form.

The concept 'religious change' means change in religious outlook. It is also used to portray how people change from one religion to another. According to Tesje Ostebo (2009:465) religious change is change that occurs within a religion. It is the transformation of the face and expression of religion and religions. Religious change is caused by many factors. According to Ikenga-Metuh, (1985:x) the factors could be both religious and non-religious. Religious factors are generated by religious concerns and activities. They include, missionary work, the appeal of the teaching and way of life of a religious system, reformation or revivalism, conversion, syncretism or proselytism. Non religious factors include historical factor, socio-structural factors, political factors, rapid social change, conquest, urbanization, and education. In addition to these, are international travel, migration, access to modes of personal communication, industrialization and globalization which is complemented by the advancement in information technology.

As a result of the advancement in information and communication technology, the tenets of religions are open to everyone's evaluation. The implication of this is that, there is now a break from over reliance on only one person's interpretation of sacred scriptures. In other words, the important features of every religious tradition are now on display and made accessible to millions of people around the world making the 'religious genie of creativity to be out of the bottle' (Scott Appleby, 2009:5). The scenario necessitates a situation where people are aware of better ways a particular religion is practiced elsewhere, and the innovations already introduced. Volaries bring these into their practices to make it relevant to the contemporary needs. Such religions therefore begin to manifest different practices and beliefs that are seen as modifications of the pristine religion. As a result of this, most religions have incorporated what Liselotte Frisk (2012:4-7) will call 'eclecticism and syncretism, emphasis on personal experience, private religiosity, self-spirituality and this worldly'.

It needs to be pointed out that religious change can be both positive and negative in manifestation. For example, on the positive side, the Catholic Church has become internationalized as a global humanitarian agent. The influence of religious change has also made most Catholic NGOs to expand their missions to incorporate peace building, development and human rights advocacy etc., (Scott Appleby, 2009:6). On the other hand, religious change has also led to responses that gave birth to violent activities of religious fundamentalists and fanatics who feel that religion should be practiced as it was practiced by the first adherents. Many have in the name of religion resorted to terrorism, introducing some non religious traits. This is why Frisk (2012:10) opines that the difficulty encountered by scholars of religious studies today is to recognize and sort out the expressions that are religious and the ones that are not in contemporary religion.

These responses to religious change makes religion to be a victim of attack, despite its importance in society. Thus, it has been accused of promoting crimes; it promotes rebellion to the people in authority; it performs identity function and thereby breeds discrimination and prejudice towards non members. This most times, as it is seen in the activities of the Boko Haram sect in the Northern part of Nigeria and other revivalist groups all over the world, leads to crisis which resulting in loss of lives and property (Olupona 2002:62).

Religious Change and Fundamentalism

Fundamentalism according to W.O Beeman (2001:1) is used to designate revivalist conservative religious orthodoxy. It is a movement characterized by a return to fundamental principles of a tradition by rigid adherence to such principles and often by intolerance of other views and opposition to secularism (Freedic 2001:1). The term which was coined by Curtis Lee could be viewed in two ways: as a generic or worldwide phenomenon and as a religious movement specific to Protestant culture in the U.S in the late 19th century and early 20th century (Johnstone, 2007:181, Grant Wacker, 2000;1). It was first applied to Christianity, but was extended to others according to Gananath Obeyesekere during the time of the Iranian Revolution in 1978-1979. It is today used to refer to Evangelical Christians, Iranian revolutionaries, ultra-orthodox Jews, militant Sikhs and Buddhist resistance fighter (Cited in W.O Beeman, 2001:1).

The origin of the use of the word “fundamentalism” dates back to the early 20th century American religious movement that took its name from a compendium of twelve volumes, published between 1910 and 1915 entitled. “The Fundamentals: A Testimony of the Truth”. Its existence is traceable to the same evangelical revivalist tradition that inspired the Great Awakening of the early 19th century and other millenarian movements (W.O Beeman, 2001:2). Fundamentalism was said to have been spurred on by reactions to

Darwin's theory of evolution. The original fundamentalist movement was a religious revival. It called for both principles of absolute religious orthodoxy and the call for believers to extend action beyond religion, into political and social life (Beeman, 2001:3).

Fundamentalism has four qualities which serve as the basis for its discussion. They are revivalism, orthodoxy, evangelism and social actions. All fundamentalist movements are natural consequences of human process of culture change (Beeman, 2001:4). When there is change in society, some people will embrace it; while some who perceive that change is not in their interest will react against it. Internally, the latter blames the usurpation of its power by the change on the decline or decadence within the group that weakens it and gives room to its situation of oppression. Hence, it initiates a mental and physical training programmes to strengthen the character and conviction of those who are interested in restoring the archetypal age and ideal state. The practice or trainings are varied. It may be prayer, meditation, ascetic practice, physical or military training. In the external, direction the fundamentally oriented group identifies another and sees it as an oppressor, hence it mounts resistance against it, sometimes in a violent manner. The resistance varies from guerilla warfare and attacks on public figures or facilities, to more peaceful protests and non-violent acts. Occasionally, the movement embraces the perceived oppressors and tries to be like them or attract their attention. This has been the hallmark of major religious conversion the world over (Beeman, 2001:4).

Furthermore, members of fundamental movements see themselves as saviours. Hence, they are able to justify their actions and personal sacrifices for their cause. Their unrelenting efforts make the larger society see them as social threat, even when their methods and strategies are peaceful (Beeman, 2001:5). Also, such movement always creates a dual myth: the one linking a supposed

past – Golden age with a utopian future. The past Golden age is seen as a time when the members and those who identify with them are strong, vital and are in control. The Utopian future will usher them into strength and wholeness. They therefore adhere to a clearly specifiable orthodoxy, but no easily predictable political ideology (Beeman, 2001:50)

Religious belief is said to be the most frequent motivating principle, though secular concerns may also dominate. The activities of these movements all over the world show that, they have common features. The stages they undergo to emerge as fundamentalists include:

- Social change which produces cultural tension among members of society
- The cultural tension produces attempt to accommodate, leading to distortion and change in social patterns, causing social disruption.
- As a response to cultural tension, fundamentalism emerges in the form of an orthodox restatement of cultural patterns. (Beeman, 2001:6).

The basic beliefs of religious fundamentalism are the authenticity of sacred scripture which is absolute. The word was given to the prophets and recorded down. No one has the right to change what God has given. In the Christian view, the Bible is infallible and historically accurate and there must be strict observance of its dictates, (Vridar, 2007:5). Fundamentalists are counter-modernists, generally assertive, clamorous and often violent. They see themselves as the chosen, the elect and the saved. Also, they believe there is only one true religion and one correct way of life. There is an inerrant holy book, prophet or charismatic leader. Also, they believe that law and authority come from God ((Vridar, 2007:6).

Johnstone (2007:184) explains that protestant fundamentalism emerged as a reaction against increasing secularism in society, dissemination of the Marxist social philosophy, Darwin's evolution and decline in the influence of religion. Also, there was feeling that Christian religion was being betrayed from within. It also reacted against liberal Christianity's emphasis on social service and social gospel. They felt traditional message was neglected. Also, they reacted against the development of higher criticism which saw the Bible as a collection of human documents.

It is not news that during the past two decades, Islamic fundamentalism has swept across much of the Muslim world, from North Africa to Southern Asia. It is therefore important to touch on Islamic fundamentalism before one ends this section. Muslim however prefers to use Islamic revivalism or Islamic activism instead of fundamentalism, due to the affinity of fundamentalism with Christianity and the West (John Esposito, 1996:2). Islamic activism has background in Muslims belief and thrust of religious duty – obedience and submission to the will of Allah. This submission is expected to be a divine command to strive earnestly (Jihad) to actively realize God's will (John Esposito 1996:1). The realization of God's will leads to eternal reward. This duty is both communal and individual. Islamic activists believe that religion is integral to every aspect of life, prayer, fasting, politics, law and society. The belief is reflected in Islam's doctrine of *Tawhid* and the development of the Islamic state and Islamic law (Esposito, 1996:2).

According to Esposito (1996:3), current Islamic revivalism builds on the legacy of reform. During the 18th and 19th centuries, religio-political movements emerged across the Islamic world to respond to political fragmentation and economic social and moral decline. The common theme was the need to purify Islam through suppression of foreign practices and return to the fundamentals of

Islam – the Quran, Haddith and the early Muslim community. Esposito argues that in the first half of the 20th century, Muslim brotherhood emerged in Egypt, so also was the emergence of Jamat-Islam in South Asia – a prototype of today's movements. In the 1970s, contemporary Islamic revivalism emerged. It was reflected in increased emphasis upon religious observances (Mosque attendance, Ramadan fast, outlawing of alcohol and gambling), the proliferation of religious literature and the birth of new associations and movements that sought to Islamize the population (Esposito, 1996:5). Since then, Esposito (1996:6) believes that religion has become an instrument in the hand of incumbent governments in the Muslim world and, for opposition movements to reinforce their legitimacy and mobilize popular support. Examples include the Col. Muammar al Gaddafi's Green Book of Islamic Socialism and, use of Islam internationally; Gen. Zia Ul-Haq's 1977 coup d'état in Pakistan; Ayatollah Khomeini's Iranian revolution of 1978-79, the seizure of the Grand-Mosque in Mecca by militants in 1979, etc.

The causes of the resurgence vary. They include widespread failure of the West and, their own government to respond to their needs, and negative effects of modernization. It is also seen as reassertion of cultural identity, formal religious observance, family values and morality. It is therefore believed that there should be the establishment of Islamic society regulated by Islamic law that will bring about the required transformation of society. On the other hand, minorities in the Muslim world believe their governments are corrupt just like un-Islamic states. Hence, they need to be overthrown and a new islamically committed leadership chosen and Islamic law imposed (Esposito, 1996:7). They therefore cause disruption.

By 1980s and early 1990s, many Islamic movements had emerged. Also emerged are minority of extremists like Islamic Jihad, the Party of God, and the Islamic Liberation Front – they

run schools, clinics, hospitals, banks and publishing houses and offer other social welfare services. Also, there are Muslim elites who are lawyers, engineers etc., who aim at establishing Islamic alternatives in society. These organizations and individuals also participate in elections and emerge as the leading opposition, as in Egypt, Tunisia and Jordan. In the 1990s Algeria, Islamic Salvation Front swept municipal and parliamentary elections, (Esposito, 1996:8). Most governments see these movements as a threat, but some see them as wanting to participate in politics for progress.

Religious Change and Syncretism

Syncretism means combination of different beliefs often contradictory. According to Wikipedia (2012:1), it involves the merger and analogizing of several originally discrete traditions, especially in the theology and mythology of religion. The word is derived from modern Latin *syncretismus*, drawing on the Greek *syncretismos* meaning Cretan federation. The Greek form is said to have occurred in Plutarch's essay on *Fraternal Love*, where he cites the example of the Cretans who compromised and reconciled their differences, coming together in alliance when faced with external dangers (Wikipedia, 2012:1). Erasmus, during the Renaissance in his *Adagia* of 1517-1518 coined the modern usage of the Latin word to designate the coherence of dissenters in spite of their differences in theological opinions. In folk belief, syncretism may show cultural acceptance of an alien or previous traditions. Syncretism appears for example, in the welding of Shinto belief into Buddhism (Wikipedia 2012:2). Syncretism has its roots stretching back to ancient Greece and Rome. The Romans for example were said to have imported the Greek god Dionysius into Rome as Bacchus and many Roman spiritual traditions had their roots in Celtic beliefs among others (Odilile Ayodele, 2008:1).

In religion, syncretism shows blending of two or more religious belief systems into a new system or the incorporation into a new religious tradition of beliefs from unrelated traditions. This can be as a result of multiple religious traditions existing in proximity and functioning actively in the culture. It can also happen when a culture is conquered and the conquerors bring their religious beliefs with them, but do not succeed in totally eradicating the old beliefs and practices (Wikipedia, 2012:2). When a religion incorporates other elements into its system, most adherents of such a religion who exhibits an exclusive approach normally frown at it, as corruption of the original religion. For them, those who incorporate such new ideas distort the original faith. They therefore use syncretism as a despairing epithet. But others may not see it that way.

In modern secular society, religious innovators can create new religion syncretically as a way of reducing inter-religious tension and enemy, which however offend the original religions in question (Wikipedia, 2012:2). Christianity was involved in syncretism with the rifts of the Protestant reformation. It was also fundamental in the effort of Neoplatinists, such as Marsillio Ficino, to reform the teachings of the Roman Catholic Church (Wikipedia 2012:5). Many African Initiated Churches demonstrate an incorporation of Protestant and traditional African beliefs. Also, in Asia, the revolutionary Movements of Talping (19th century China) and God's Army (Karen in the 1990s) have blended Christianity and traditional beliefs (Wikipedia, 2012:4). In Christianity syncretism can be an attempt to make Christianity relevant to a culture in the theological approaches of contextualization, inculturation etc. Contextualization does not change the doctrines, but effects a change in the styles or expression of worship (Wikipedia 2012:5). In such situation, churches are built, songs are sung, prayers are done in the local ethnic style. The Latter Day Saints Movement is an example of

syncretic outgrowth of mainline Christianity, especially as it flourishes in Nigeria.

In Islam, Sufism is seen as being syncretic in nature, both in its origin and its beliefs because it espouses the concepts of *Wahdat-al-Wujud* and *Wahdal al-shuhud* which are seen to be synonymous with pantheism and panentheism and sometimes monism, whereas traditional Islamic belief system stress monotheism (*Tawhid*). In the Caribbean religion, syncretism is seen in the Rastafarian movement in Jamaica, as it mixes elements from the Bible, Marcus Garvey's Pan Africanism movement, Hinduism and Caribbean culture. Voodoo also combines elements of Western African, native Caribbean and Christianity, especially Roman Catholic beliefs (Wikipedia, 2012:8).

In Korea, the most fascinating example of religious syncretism is the Unification Church founded by Sun Meyung Moon. According to the founder, his special revelation, though primarily Christian, integrates the best aspects of Buddhism and Confucianism (N.F. Gier, 1994:2).

Types of Syncretism

Syncretism has two broad categories, with each having its subdivisions. They are; amalgamated syncretism and dual religious system of syncretism, (Barth, Chidili 1997:38).

Amalgamated syncretism: This is further divided into three. The first presents a situation whereby Christianity and other traditions fuse to formulate a new reality, with the other tradition providing the basic framework of operation. For example, much of the Brazilian systems identify Christian Deity, God, Jesus, Mary, the archangels – Michael, Gabriel and Raphael, etc., with Orixas (spirit or deities), and deities in the Yoruba Pantheon (Barth Chidili, 1997: 39).

- The second division under amalgamation types of syncretism blends Christianity and other traditions together within the Christian framework of operation. Here, Christian systems are reinterpreted and reshaped substantially without any formal dialogue with established Christian tradition. This is seen mainly among the African Independent Churches and the Rastafarians (Chidili, 1997: 39).
- The thirdly, approach of amalgamation syncretism is high selectivity in the appropriation of Christian elements. This is seen in Japan where people are said to be ready to learn catechism and receive the sacrament of matrimony without any intention to further practice of the faith.

Dual Religious system syncretism: This is also divided into 3 (Chidili, 1997:41).

- Firstly, Christianity and other traditions operate side by side. This is common among the native American groups in North and South America.
- Secondly, Christianity is practiced in its integrity and, selected elements from another system are also practiced. In rural West Africa, Christians often offer sacrifices to local spirits and deities at the shrine. This dual practice becomes apparent in time of distress (Chidili 1997:41).
- Thirdly, there is the dual belonging. It obtains in Asia, where a religious tradition and citizenship in a nation are inextricably bound up (Chidili 1997:41).

Chidili also talks about negative and positive syncretism. Negative syncretism include syncretism as addition, as accommodation, as mixture and, as agreement. As addition, syncretism occurs when people's traditional beliefs and practices are added to their new religion. As accommodation, it occurs when the religion of a dominated people is adapted to the religion

of those who dominate them. This is adoption of certain elements incompatible with the dominated people's ethos. As mixture it is the combination of different religious elements. And as agreement, no unique revelation is recognised for encountering the divine. In the positive dimension syncretism is divided into two: the first one is when it is seen as a valid process of inculturation. While the second one is when it is a process of adaptation (1997: 41-42)

Religious Change and Revival Movements

These are movements that attempt to revive a faith that is considered to have become dull, somnolent declining and repetitive. Revival movements promote a more sentimental piety; they are committed and demonstrative, based on personal experience instead of adherence to a specific teaching. They protest against religious traditions that are mainly intellectual in nature, like Romantic Movement, which lay emphasis on feeling. At its beginning, revivalism was inspired by English Methodism and Lutheran pietism (Musec, 2012:1). In Christianity, revivalism is characterized by the following: the spiritual and existential experience traced to a certain date and place; the exaltation which is upheld by singing and, the kind of proceeding that instills doubt and moves the congregation, such as hysterical reactions during revival campaigns; heavy insistence on the Sacred Scripture; emphasis on traditional themes such as salvation and rebirth; they lay emphasis on evangelism; they are crusaders of social progress and human development – education, health care and helping the poor (Musec, 2012:2). Also, women play an important role and carry out the same responsibilities as men (Musec, 2012:2).

In Africa, revivalism in Christianity arose as a result of the need to turn Christianity (packaged in European cultural forms), to the needs of the African people. This gave birth to separatist church Movements and later African Independent Churches. In Nigeria such revivalism came in two forms: the emergence of African

Churches and, the emergence of the Pentecostal type of churches, known as the Aladura, among the Yoruba. The former broke with the mission churches over leadership and the attempt to submerge African cultural heritage in the mission churches. While the latter broke away over doctrinal issues connected with the role of prayer, dream, prophecy, faith, healing and solution of other-worldly problems. The attempt by these Movements to inculturate African heritage has led to the accusation of syncretism leveled against them (Ikenga-Metuh, 1985:xv).

Revivalism began with Islam. In other words, Islam had been a faith with revival struggles, both in theory and in practice. Muslims are urged to strive in God's way, to undertake Jihad for the defense of Islam and, for its ultimate triumph (John Hunwick, 1996:4). A Muslim community is seen as the best community, made for mankind and the members are those who lead life of what is right and, forbid what is wrong. Muslims are to do this with utmost commitment and conviction. Physical action is however, a preferred option. This forms the basis of reformation in Islam. In the religion reformation and revivalism have close connection, as the features of fundamentalism and revivalism mean the same. Right from the beginning of the religion, an attitude of horror has been developed towards innovation. Innovation is convinced as an error that leads to hell. So, reform or revival/renewal is in relation to what is considered the ideal practice of the early Muslim community or a classical elaboration of dogma and law in the early Golden centuries Islam, (John Hunwkk, 1994:4).

The process of revival started in Islam from the event of the prophets death of the prophet in 632 A.D. Caliph Abu Bakr had to launch a series of military campaign on Arabian tribes who accepted the prophet's religion and leadership while he was alive, but refused Abu Bakr's leadership by boycotting the payment of Zakat, which is one of the pillars of Islam. Within two years of

military campaign, he was able to gain their political and religious loyalty back. Reforming action in Islam is based on a part of the Haddith which says that ‘God shall send to this community, at the end of every hundred years a person (or person) who shall renew its religion for it’ (John Hunwick, 1996:5). The interpretation of this Haddith took on eschatological tone in which there was the expectation of a certain Mahdi.

There is a constant conception and concern in Islam that there has been a constant falling off in the practice of the faith, since its earliest days. This gave more significance to the saying of the prophet above. Hence, the legal scholar al-Shafi’I who died in the fifth year of the 3rd century of Islam’s existence was pointed to as the 2nd century renewer (John Hunwick, 1996:3). This saying of the prophet was not referred to again, until many centuries later, when Islam’s fortunes seemed to be at a very low ebb, after the mangol conquest of 1258 and, the slaughter of the Caliph and his family (John Hunwick, 1996:5). Juxtaposing the saying of the prophet with the other one, about twelve caliphs and the notion of the Mahdi as the final renewer, it was theorized that the Mahdi would appear and carry out his mission of renewal and conversion during the 13th century of Islam, which coincided with the 19th century of the world calendar, (John Hunwick, 1996:5). Incidentally, it was during this period that two major revivalist figures emerged in Africa. They are: Uthman dan Fodio (Nigeria) and Muhammad Ahmed (the Sudan). Uthman dan Fodio was said to have come close to being proclaimed the Mahdi but opted instead for establishing an Islamic state in Nigeria. Muhammad Ahmed proclaimed himself Mahdi in the Sudan but died before he could carry out his plans. Both revivalists were scholars of the Law and were also Sufis-Mystics (John Hunwick, 1996:5). Uthman’s preaching was based on the revival of the Sunna of the prophet, He wrote a book, titled “Revival of the Sunna and Suppression of Innovations” (John Hunwick, 1996:5). This recipe for religious regeneration was education for all, which is the study

of the Quran, the Haddith, the prayers and basic obligation of the religion. To revive the prophet's practice, he encouraged education for women (John Hunwick, 1996:6). Other revivalist movements have emerged in Nigeria after Uthman, especially after independence. Izala movement is an example. It echoes the Saudi Waliabi denunciation of Sufism (Hunwick, 1996:7).

It is worth saying at this junction that revivalist tendencies dominate the activities of Muslims in Nigeria, till today. And, this has been the major factor for their disagreement with Christians. Muslims believe that no national policy is complete without Sharia. Hence, there have been disagreements over the introduction of Sharia legal code in Nigeria. Nigeria's membership of the Organization of Islamic Conference (OIC), and other matters like the recent face off over the establishment of Islamic banking system. All these are perceived by Christians as attempt to Islamize Nigeria. Also, Nigeria has suffered a lot from the activities of those who claim to have the mandate to revive Islam. Examples are Islamic extremists like the Maitatsine and currently, the Boko Haram sect whose, activities have led to the death of many innocent souls. One distinguishing factor between Islamic revivalism and Christian revivalism is Muslim's claim that if any society will be, Allah must be the legislator through the Quran. (X. John Hunwkk 1996:6).

Religious Change and Fanaticism

Religious fanatics are persons who attach to some object an ultimate valuation and, then attend to that over valued object, what is recognizable as kind of religious devotion. (Lloyd Stephen in Wikipedia, 2012:1). Fanatism has the following features: spiritual needs through which human beings look for meaning and understanding and is achieved through relationship with Ultimacy; attractiveness – as it so present itself in such a way that those who find their ways into it express themselves in ways consistent with the particular vision of Ultimacy, at the heart of

the religious form; a “live option” which present to the moral consciousness, forming a live option that addresses spiritual need and satisfies human longing for meaning, power and belonging (Wikipedia, 2012:1).

A fanatic is convinced that just believing and living a moral life is not enough. He has urge to engage in behaviours that demonstrate his faith. For him, the magnitude of his behaviours must be in line with the strength of his faith. This may be expressed in different forms. It may be going to church on Sunday, praying 3 times a day, it may be devoting one’s life to serving the poor or donating large sums of money for religious course. It may be crashing planes into tall building. It is at this stage that it is called fanaticism. Also, it may be putting on hair shirt, excessive fasting, mounting of an army to invade the lands of the infidels or heathen’s and convert them all to his religion (Lee, Gruenfeld, 2012:2). This is the reason why N.S.S. Iwe (1990:4), defines fanaticism as irrational attitude to religion, that makes a person to practice religion beyond the bounds of reason and without moderation. It is practicing religion in a way characterized by exaggeration, immoderation, manipulation, exploitation,excesses and violence. Iwe (1990:5), identifies two types of fanaticism in the frame of their manifestaton, as overt and covert fanaticism. According to intensity, he identifies mild and violent fanaticism. With regards to adherents, he identifies personal and group fanaticism. And lastly, from the frame of institutional fanaticism he identified institutionalised prejudice and religious discrimination in marriage, education, employment, etc.

In Christianity, Wikipedia argues that fanaticism did not start until during the reign of Emperor Constantine. At this time, there was attempt to repress all non-Christians and all Christians who did not identify with official orthodox ideology, policy and practice like the Donatists. This continued into the Middle Ages, with the Crusaders which attempted to reclaim the Holy land from the

Muslims. Christian fanaticism was also spotted during the Spanish inquisition of the 15th century. But in the 19th century, when most Christians have adopted the principle of separation between church and state in the West, religious fanaticism became an internal problem of the Christian churches or merely personal psychological problem (Wikipedia 2012:2).

In Islam, fanatic tendencies have been well displayed. Right from the Osama Bin Laden's Fatwa of 1998, the world has come to know about radical Jihad (Wikipedia, 2012:3). Though Jihad differs greatly from the kind most discussed today, Muslim radicals believe that God's desire for Islam's triumph will be pursued by any means necessary by a true Muslim including the use of dissimulation, civil coercion and the killing of innocent souls. (Wikipedia, 2012:3). The best known manifestation is the September 11, 2001 attacks on America by Bin laden.

Causes of Religious Fanaticism: Iwe (1990) identifies the causal factors of religious fanaticism as follows:

1. *Psychological disequilibrium*: This leads to distorted mentality in religious and spiritual matters. It makes the person to be guided by force of emotions and religious sentiments, thereby doing right things the wrong way.
2. *Cognitive poverty*: This implies inadequate and underdeveloped intellect which prevent the fanatic from grasping a comprehensive analysis of his or her religious doctrine and rituals. It creates a 'theological vacuum' that leads to fanatical attitude.
3. *Disinclination to change*: Change is constant in all aspects of life, including religion. When it occurs in religion, some individuals who are reticent to change, tend to become

intolerant and extreme, in an attempt to restore the religion to its pristine form.

4. *Religious ignorance*: Iwe (1990:6) calls this lack of necessary religious knowledge, where it ought to exist. For him this result from lack of serious attention to vital religious issues that lead to ‘uncritical and offensive adherence to, and defence of religious beliefs and traditions, no matter how out dated and out modelled, irrational and fanatical.
5. *Spiritual arrogance*: This is a state of mind in which one counts his own religion or denomination as superior to those of others. The person therefore looks and treat the adherents of other religions with disdain, disrespect and prejudice, as those who are doomed. The result is always persecution and violence.

Speaking from psychological point of view, J. Firma and Ann Gila (2006:1-2) argue that the core of religious fanaticism is transpersonal or spiritual experience. This experience which in different dimensions can mean the experience of universal love, of cosmic consciousness, of being born again, of union with God, serves to form the cornerstone of the personality of a religious fanatic. The problem of fanatics, according to them is not with the experience *per se*, but with the way the experiences are organized within the personality; hence, if the experiences are well organized in the personality, there will be recovery.

In psychosynthesis, religious fanaticism begins with the experience of a higher level of the psyche in which one serves something greater than oneself. One may at the stage begin to treasure the experiences to the level of identifying with them, considering them as the ideal ad truth. Furthermore, one then develops this assumption that the higher level of experience is most true, real or ideal and dismisses other levels of experiences

as inferior or illusory. This belong to a category called Transpersonal Identity Disorder (TID). They state further that religious fanaticism is an extreme form of TID in which the over valuation of transpersonal experience become highly inflated and grandiose. Supported by an idealistic thrust and challenges, religious fanatics at this level are capable of manifesting destructive behaviour, idea hence dismiss other levels of experiences as inferior or illusory. This belongs to the Transpersonal Identity Disorder (TID). This is so because their strong commitment to the higher truth overshadows seemingly lesser concerns and serves to denigrate those people or institutions who show these concerns (Firma and Gila 2006:3).

This denigration can start with the use of terms like ‘unevolved’, unenlightened to “in human”, “less than human” to ‘evil’ or ‘satanic’ Firman and Gila (2006), argue that religious fanatics care less about the suffering of others or themselves, than they do about their higher purpose. These of course are what make fanatics to hurt themselves and their target together. Firman and Gila (2006:3-4) therefore see religious fanaticism as attachment to higher unconscious levels of experience coupled with a powerful dissociation from the primal wounding associated with the lower unconscious. Fanatics develop a powerful defensive rage when their fanatical identification falters and the deep wounds threaten. This rage is called narcissistic rage. But they argue further that there are those who reach the level of TID without being violent or destructive. They see the two scenarios as extreme parts of TID while destructive fanaticism is called a toxic manifestation of TID. To recover from fanaticism, they believe it involves a crisis of transformation which helps to destabilize identification. That is some outer or inner events that shakes the confidence of the person and revealing the underlying wounding.

Conclusion

In this contribution, attempts have been made to present fundamentalism, syncretism, revivalism and fanaticism as some of precarious manifestations of religious change. We called them precarious because of the tension, troubles and conflict which characterize their manifestations. Most of the activities of religious fundamentals, revivalists and fanatics involve loss of lives and, imposed practice in the name of ensuring adherence to the original principles of the religion concerned. For example, it is on record that the revival movement of Muhammed Ibu Abd al Walhab of the 18th century was violent and barbaric. The same is the hallmark of the contemporary Islamic fundamentals. Syncretism can also lead to a situation in which a religion loses its original uniqueness.

On the other hand, these resultant manifestations of religious change have their good aspects if divorced from violence. For example, they engage in social works in which the less-privileged are helped. Also, they help guard against the loss of the original principles of religious traditions. Their activities help to awaken adherents to their religion (especially in the state of losing its originality) and enliven the practices. Concerning the importance of syncretism, Ayodele (2008:2) states that it is a key to developing cultural tolerance in the face of increasing religious intolerance.

The negative manifestation of religious change which are sequel to the forces of globalization, modernization, secularization and its characteristic, social and cultural variables, should not be enough reason to undermine the positive impacts of religion in society. Religious change will continue to manifest in the world. For certain reasons, the vitality of certain religions will go down because change is constant and man's mind will continue to develop. In as much as the forces of change continue to thrive, there will always be religious reaction against what is considered

decline of religion. However the use of violence as a religious tool needs to be discouraged. Violence should not be used to advance religious motives. Incidentally, certain texts of many religious scriptures if interpreted out of their contexts can warrant violence in the name of restoring the originality of the doctrines of that religion. But these same religions preach peace and love which must be emulated by their adherents for coexistence reasons.

The importance of religion in man's life makes it imperative to curb the excess and violent dimensions of fundamentalism, revivalism and fanaticism. It leads to loss of lives and property, as they perpetuate mayhem and insecurity. The unchecked activities of fundamentalists and fanatics can retard the development of society. This has been the bane of third world countries like Nigeria, where the activities of fundamentalists are seriously felt. Therefore, religious leaders need to ensure an accurate interpretation of their sacred scripture and adequate education of their followers. Governments at various levels also need to provide necessary amenities and essential facilities in society. They need to take the lead in preaching unity, love, religious tolerance and peace. Adequate security of lives and properties need to be provided. They need to provide an egalitarian society. With these in place, it is believed that the activities of religious fundamentalist and fanatics will reduce.

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CHAPTER SIXTEEN

BOKO HARAM RELIGIOUS INSURGENCE AND NATIONAL SECURITY

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Introduction

Nigeria is presently in a state of Chaos, especially in relation to order and spirit of oneness as a nation. The Boko Haram insurgency can simply be termed an expression of the myriad of other factors that have proved the country to be in deep crisis of survival as a nation. In the last fifty years, there has been a progressive and consistent effort to destabilize growth and development. According to Awuzie (2010:3),

"... the current Nigerian situation arises from the replacement of the ... attributes of honour, integrity, honesty, selfless service to God and humanity, communal spirit, our brothers-keeper spirit, family pride and honor and our sense of decency, decorum and comportment with greed, corruption, self-centeredness, sycophancy, fraud, lack of love for our neighbour and lack of fear of God and neglect of education".

It was clear at Nigeria's independence in 1960 that the spirit of nationalism and togetherness was presented by the founding fathers as the driving force for their struggle to make Nigeria and her citizens self-reliant and free. But the ensuing crisis of the post-independence era, beginning with the enthronement of regionalism, tribalism, ethnicism, and partisan politics quickly eroded the virtues and values mentioned by Awuzie, as cited

above. In the same vein Nwanaju (2012:35) observes that the Civil War, for instance, has remained an everlasting scar continuously affecting other issues related to national integration and harmony, such as the use of religious difference to promote national disunity and antagonism. Thus, the greatest harm to the nation presently is the consistent use of religious sentiments to destroy the remaining strings of the nation's unity and cohesion as observable in the callous destructive tendencies of the Islamist sect called Boko Haram.

The name is currently synonymous with terrorist activities that have climaxed in suicide bombings and sporadic shootings, a situation which as put by Ayorinde (2011:15), has led some quarters in the international circle to suggest that Nigeria may have joined the league of terrorist countries. The sect has continued to inflict revolting damage on Nigeria, our beloved country and the prideful giant of Africa and, on the psyche of its people. Boko Haram has provoked fear, anxiety, unrest, and insecurity, in the nation, to such an unprecedented degree that the nation's security apparatus are at their wits end and on their weak knees in confusion.

The onslaught of the sect has become an inescapable reality. Though the north eastern states, especially Bornu, Yobe and Adamawa are currently their killing fields, but no Nigerian in the Southern, Eastern and Western parts of the country can afford to ignore the sect. To deny this ominous reality, therefore, is to live in the world of tragic fantasies, for Boko Haram is here with us, a household name, even amongst children.

In the face of the above situation, the crisis has come to be the feature of the country's social formation. Lives are endangered, security is suspect, freedom of worship abbreviated. In short, confusion has taken the centre stage. One wonders how state and National integration can be attained under this situation of

hopelessness. This contribution is therefore, overtly interested in X-raying the relationship between Boko Haram, the state and National integration with Nigeria as a focal point.

Understanding Boko Haram

Etymologically, the word "Boko" came from Hausa language meaning animist, Western or non-Islamic education. The word "Haram" on the other hand is an Arabic transliteration, meaning "to forbid", prohibit and possibly to reject an idea or something. Boko translates in Hausa language means "Western education is sinful", it is corrupting to Muslims and therefore, should be prohibited; forbidden or abrogated. In his article, titled "Running Blood of Boko Haram Victims," George Mbah (2012) points out that Boko Haram also refers to people committed to the propagation of the Prophet's Teachings and Jihad", better known in Arabic language as *'Jama'atu Ahlis Sunna Lidda, await Wa-Jihad'*.

Historical Background

A Wikipedia main article on Islam in Nigeria and Colonial Nigeria (2012) pointed out that before colonization and subsequent annexation into the British Empire, the Bornu Empire ruled the territory where Boko Haram is currently active. It was a sovereign Sultanate run according to the principles of the constitution of Medina, with a majority Kanuri Muslim population. According to Bartolotta (2011-09-23) "the Bornu Sultanate emerged after the overthrow of the Kanem-Bornu Empire, ruled by the Saifawa dynasty for over 2000 years. The Bornu Sultanate is distinct from the Sokoto Caliphate of the Hausa/Fulani established in about 1804 by the military conquest of Uthman Dan Fodio. In 1903, both the Bornu Sultanate and the Sokoto Caliphate came under the control of the British. As noted by Farouk (2012-01-11) the local population began to view the Western education of the early Christian missionaries with suspicion, since it was a tool for evangelism. Notable among such

fundamentalists was the famous Muhammad Marwa, the notorious Maitasine of the 1970s and 1980s. He instigated his group to riots which claimed thousands of lives and earned him exile, as the government and security agents were after him. As noted by Toni (2011:08-31), "some analysts view Boko Haram as an extension of the Maitatsine riots".

The Emergence of Boko Haram

The sect came into existence in the heat of the Nigerian Civil War in the mid 1960s, but began to draw attention in 2002, when Muhammad Ustaz Yusuf became its head at Maiduguri, Borno State capital. Onwukwe and Okugo (2012:144), believe that the politics of Nigeria under an "infidel" President Olusegun Obasanjo strengthened the resolve of Yusuf to establish Boko Haram as a politico-religious machine to advance its ideology. The sect's complex included a mosque and a school, where many poor families from across Nigeria, as well as some neighbouring Arab-speaking countries like Chad and Niger enrolled their children.

According to Aljazeera News (2009-07-27), the centre soon began to serve as a recruiting ground for future jihadists to fight the state, and by 2004, the group relocated to Kanamma in Yusuf's state of Yobe where, it set up its base and called it "Afghanistan". From this base, the sect began its attacks on civil society, security agencies and other attributes of Western education. Boko Haram gained national and international "recognition" following the series of sectarian violence and crises it induced or carried out in Nigeria since 2009. As confirmed by Okoro (2012: 17), that year, the group declared its opposition to a motorcycle law made by the government of Borno State. It subsequently openly, attacked law enforcement agents that were enforcing the law. Okoro (2012) concluded that when this clearly preposterous action was allowed to go unpunished, it earned the sect popularity, more membership and boldness.

Funding

Some officials of the sect who were arrested in February 2012, revealed that ‘while the organization initially relied on donations from members, its links with Al-Qaeda in the Islamic Maghreb, AQIM, opened it up to more funding from groups in Saudi Arabia and UK. They went on to say that other sources of funding included the Al-Muntada Trust Fund and the Islamic World Society Ogundipe (2012-01-29), reported that a spokesman of Boko Haram also claimed that Kano State Governor Ibrahim Shekarau and Bauchi State Governor Isa Yuguda had paid them monthly.

Boko Haram, Public Opinion and Conception

Criticism by Muslims and Clerics: The sect and its terrorism have attracted great criticism and condemnation from Muslims, and Muslim clerics who have tried to dissociate themselves in one way or the other from the name. The Niger State Governor Dr. Mu’azu Babangida Aliyu, accused the sect of not representing Islam as a religion of peace in any form. In Sunday TRUST (2011-06-13), Jimoh Abbas reports that the Sultan of Sokoto, Sa’adu Abubakar III, the spiritual leader of Nigerian Muslims branded the sect ‘anti-Islam’, and an embarrassment to the religion.

Boko Haram as a Sect of Segregation: The sect has been associated with segregative ideology and violence to humanity because of its philosophy of “hate” and “discrimination” against other cultures that are basically non-Islamic.

The sect, as noted by Cook (2011:09), was founded as an indigenous *Salafist* group, turning itself into a *Salafist Jihadist* group in 2009. Bartolotta (2011), opines that the Boko Haram propagates that interaction with the Western world is forbidden, - that western education is corrupting to the Muslims and the government of Nigeria. Describing the Boko Haram as “Nigeria’s

“Taliban” enigma, the BBC News (2009-07-29), observes that the group publicity extols its ideology despite the fact that its founder and former leader, Muhammad Yusuf was himself a highly educated man who lived a lavish life and drove a Mercedes Benz car.

Boko Haram as a Political Ideology: Nwanaju (2012:37) identified the sect as a political ideology, when he observed that at the beginning, Boko Haram had given the impression that it was strictly religious and interested in the promotion of Islamic ideas and values. But the events and activities from 2009 till this day have shown that political goal to create an Islamic state in a multi-cultural and constitutionally instituted “secular” society is the primary concern of the fundamentalist leaders of the sect. Thus, it is no longer a secret that the school has become a breeding and recruiting ground for radical Jihadists whose revolutionary zeal propels them to continue what they thought Uthman Danfodio did not complete in his Jihad of the 19th century. To place Uthman Danfodio’s Jihad side by side with its interpretation and demand by the Boko Haram today, Eluwa (1988:131) writes:

In his preachings and writings, Uthman Danfodio pointed out... deviations which were un-Islamic. His preachings were aimed at getting people to practice the pure form of Islam. He enlightened the people on the Islamic doctrine and pointed out that it was wrong to be careless in observing prayer times, marriage laws, prohibitions on alcohol and the need to give alms. He condemned the attitude of men whose major concern was to live a life of luxury and he advocated the giving up of earthy pleasures that can tempt men to sin.

Linked with foreign influence is the geographical fact that Nigeria is surrounded, predominantly by Muslim countries and the nature of her borders is very porous. This makes it easy for

the infiltration of aliens, most of whom are illiterates and unemployed. There is no doubt that the recent nefarious activities of the Boko Haram in the Northern States are aided and abetted by aliens from Niger, Cameroon and Chad.

Reasons for Boko Haram Insurgence

The rationale for the sect's violence in Nigeria are traceable to the following factors:

Islamisation Agenda

Efforts have been made at one time or the other by the government in power to Islamize Nigeria through a number of programmes. One of such efforts was the issue of the Organization of Islamic Conference (OIC), (Odey 2000:27). In 1986, the then Head of State General Ibrahim Babangida dispatched a team of government officials, led by Alhaji Rilwanu Lukman on the assignment of enlisting Nigeria in OIC. The country practically boiled when the news broke out. The government team succeeded in enlisting Nigeria as a member, but in the words of Adeyanju (1998:1-2), its membership remained dormant as a result of the attendant uproar. However, in 1998 (twelve years after) a government spokesman told the SUNDAY GUARDIAN that given Nigeria's formal membership of the OIC, fresh efforts were being made to register Nigeria as a member of the Islamic Development Bank (IDB), which is the most active institution of the OIC. According to Adeyanju (1998:2), during his meeting with Pope John Paul II in March 1998, Alhaji Muhammad Maccido announced to him that Nigeria's membership of the OIC had been reactivated.

Okoroeze Odey (2000:33) writes that "to supplant Christianity in the country and make room for Islam, General Babangida embarked upon a rapid elimination process of Christians in key positions in his administration. As a result, Commodore Ebitu Ukiwe, then (Chief of Staff), Prof. Tam David West (Minister of

Petroleum), Prof. Bolaji Akinyemi (Minister of External Affairs), General Joe Garba (Permanent Representative to the United Nations), and Lt. General Domkat Bali (External Defence Minister) lost their jobs. These were all Christians.

Accordingly, to Kalu Eme (2012:198), the incessant crisis in Jos is an outcome of the Muslim expansionist programme of the Babangida administration, through the carving out of Jos North Local Government without recourse to the cultural realities and need of the natives who are largely Christians. In pursuit of this Islamization project, by the year 2000 AD, twelve States of the Federation (all of them in the North), had adopted the Sharia law. The idea was neither to promote law and order, reduce the incidence of crime and social vices nor reject Western education and culture. It was in pursuit of the agenda to Islamize Nigeria.

In addition, when former President Umaru Musa Yar'adua gave out N90 million to about 15 states in the North for Quranic education, he was acting out a script from the Islamization agenda. The money was to train young ones in Quranic education. It was to benefit thousands of such young men who would become, in the nearest future, agents of the Islamization plan. All these have found expression in the Boko Haram.

Tool for Political Manipulation

There is no gainsaying that religious crisis in Nigeria is a product of high-level manipulation by the political class. According to Onaiyekan (2010:35), some top level politicians who want to pursue a particular cause, hire people to do the fighting for them under the guise of religious crisis. This fact as observed by Abonyi and Obi (2010-12-16) has been corroborated by no less a person than President Goodluck Jonathan who, blamed the political class in the country for instigating both ethnic and religious crisis to feather their political interests. The President made this point at the three day First African Union (AU) Inter

Faith Dialogue Forum held in Abuja in June 2010. Abonyi (2010) highlighted the comment of the Sultan of Sokoto, Alhaji Sa'ad Abubakar III in the same vein and at the same occasion, during which he reportedly blamed politicians for using religion as a cover up to achieve their political aims. "Religious crisis, he added, are poorly managed by those in authority".

The suspicion in many quarters today is that the onslaught of the Boko Haram, on the Nigerian state in recent times is traceable to the actions and ambiguous statements made by such prominent politicians in the North. In his book, "This House Has Fallen", Maier (2001:xx) records Sir Ahmadu Bello's assertion after Nigeria's political independence on October 1, 1960, that "The new nation called Nigeria should be an estate from our great-grandfather Othman Danfodio. We must ruthlessly prevent a change of power. We must use the minorities of the North as willing tools, and the South as conquered territories and never allow them to have control of their future.

In October, 1987, Sheikh Abubakar Gumi, during an interview with *Quality Magazine*, stated unequivocally that, "Nigeria would rather divide on religious grounds than Muslims allow a non-Muslim to be the leader of the country". In his view on how to proffer possible healing for the cancer of disunity in Nigeria, he declared: "Nigerian unity, if I am to do my best, is to try to convert Christians and non-Muslims as much as possible. Until the other religions become minority and they will not affect our society". When he was reminded that under a democratic setting it is possible for both Christians and Muslims to vote for a Christian or a Muslim as they did for Abiola and Tofa in 1993 irrespective of their religious persuasions, he replied. "I do not think Muslims can allow a non-Muslim to be their prime minister by election. He could be by use of force or by army coup but by election it would be difficult for a non-Muslim to be a leader in Nigeria".

These men who have told people of other faiths in plain language that they are born to rule while the other people (kafri) are born to serve them have discovered in Boko Haram a ready tool with which they can destabilize Nigeria rather than have their "servants" to rule them. Boko Haram is, therefore, their most desperate and vilest attempt to claim what they feel is their birthright suddenly being taken away from them by the ascendancy of Goodluck Jonathan (a Christian) to Nigeria's presidency.

Fanatical Religious Expression

The prevailing wave of Boko Haram terrorism is marked by intolerant attitudes and fanaticism. According to Ochulo (1997:38), this intolerant attitudes and fanaticism are in a way linked to the apparent low educational status of most religious adherents in Nigeria. Thus, because most of them are not sufficiently versed in the teachings of their own and other people's religious faith, serious communication gaps existed. Consequently, any meaningful dialogue becomes impossible, rather opportunity is created for the leadership of these sects to entrench their positions and the political class in turn cashes in on people's religious sentiments. This factor rhymes with Karl Marx's assertion that religion is the opium of the people. Whether Christian or Muslim, we cannot deny the fact that religion gets men 'mad' more easily than any other persuasion. It is incontestable that men have hidden under the cover of religion to carry out the most bizarre and despicable of atrocities.

Illiteracy, Poverty and Unemployment

As we noted earlier, poor educational background, mostly of the children of the poor have direct bearing on religious unrests in Nigeria and on the level and structure of unemployment itself. The poor educational and family background of the members of the Boko Haram sect makes them vulnerable to manipulation as crime tools and ready source for mobilization to participate in

civil and religious disturbances. We subscribe to the view that the social and economic antecedents of religious revolts in Nigeria are functions of poverty, urbanization and low literacy rates. All these have a confluence in the terrorism of the Boko Haram. Thus, the bulk of the unemployed is likened to a keg of gunpowder which can explode and burn at the slightest provocation. This is very true of the Boko Haram sect.

Foreign Influence

On a wider context, the question of high level and incessant Boko Haram bombing and attacks is the question of how such terrorism can be dissociated from foreign influence. Boko Haram is considered a major potential terrorist threat affecting Nigeria and other countries. U.S Officials believe it is potentially allied with Al Qaeda. It is counted among three Africa terrorist groups – Shabab of Somalia, Al Qaeda in the Islamic Maghreb, across the Sahel region, and Boko Haram which “have very explicitly and publicly voiced an intent to target Westerners, and the U.S. specifically. According to Musikilu and Schmitt (2011:12-26) the statement should be watched and taken seriously since the voiced intent might lead to more close collaboration and synchronization of their efforts. However, the US, Britain and Canada have condemned the sect, calling on them to embrace peace.

While other Nigerians do not dispute the sect’s own reason, they also believe that there are more deep-rooted reasons than can easily be deciphered. Some identify it as a product of bad leadership, some see the sect as instruments sponsored by Northern politicians to frustrate President Goodluck Jonathan and render the country ungovernable for him. Other ostensible reasons abound.

Whatever reasons the members of the sect have for becoming a pestilence to the entire Nigerian populace, we agree with those who believe that they have become daring in their onslaught on

the nation because Nigerian governments in the past have, each time Islamic fundamentalists unleashed terror on the nation, treated such sensitive issues as intolerance, terrorism and bloodshed with kid gloves simply because they seem to be religious in character.

Role of Government and Security Agents

Martins Onoja (2009-02-08) in the GUARDIAN newspaper reported that executive inaction and negligence of security reports were the contributing factors to the success of the Boko Haram orgy of violence and mayhem in 2009. The then Acting Inspector General of Police, Mr. Ogbonnaya Onovo had admitted before the Senate how 14 comprehensive Security reports from the SSS on the Boko Haram and its leaders were untreated and neglected by Security Chiefs until the sect struck leaving a harvest of deaths and destruction in its trail.

With the flagrant neglect of security reports by the National Security Agencies, Igwe (2000-25-05) asserts, that "security agencies collude and conspire with those who mastermind religious conflicts and that is why most Boko Haram attacks have caught our police and intelligence outfits napping". The ease with which the Boko Haram sect attacked and destroyed police posts and security agencies raises a lot of questions regarding the readiness of the agencies to protect the nation. Moreso, the report that the Anti-Terrorism Squad, (ATS), set up purposely to counter such attacks was the first to be demolished. According to a Newswatch report, "The Officers manning the ATS and the police headquarters were taken by surprise and could not immediately respond to the onslaught of the Boko Haram Kingpins". What then do we do in the circumstance of paralyzing security agencies. Is Nigeria, therefore, heading towards integration or disintegration?

Boko Haram Implications for the State and National Integration

Nigeria, our beloved country and the prideful giant of Africa is sick and dying. The country looks like a metaphor in the game of paradox as it is heading for an avoidable and yet inevitable disintegration. We have never believed that the breaking up of Nigeria will be the solution to our many problems. We are yet to believe it, if at all we will ever believe it. We still doubt if we ever will. Nevertheless, with the constant news about the killings of Nigerians by fellow Nigerians whose point of departure is that Western education is a crime and that the only way to stop it is by spilling the blood of innocent Nigerians with impunity, we are compelled to reshape our thinking in order to accommodate the ominous reality that the breaking up of this country is just a matter of time.

Whether we admit it or not, we are all involved in the issue of Boko Haram phenomenon and the reason for the general trepidation is clear. The sect that throws the bombs that kill fellow Nigerians tells us that they have declared Jihad against all infidels. But the fact is that the bombs being inanimate and irrational objects grow wings and go awry whenever and wherever they are thrown without stopping somewhere mid air to separate the infidels from the believers before doing their assigned job. They explode and kill anyone, anything and any object in the course of their fatal operation. Who is fooling who? Why and how can we be expecting integration in this situation?

The country's image is scary. There is gross insecurity and fear among its people. From a debut of isolated attacks on police stations, churches, government establishments and security agents in Yobe, Kano, Bauchi and Borno State in the North, the Boko Haram sect has graduated to a hydra-headed terrorist monster now dreaded all over Nigeria and across the country, especially the Nineteen States of Northern Nigeria, Abuja, the

Federal Capital Territory as well as Lagos State. Today, Nigerian citizens as well as foreigners residing in, or visiting the country are living in constant fear for their lives and property following the now unrelenting campaign of killing and maiming, using improvised explosives and gun attacks.

Following the impression of *Oludare Ogunlana* of the *Daily Trust* from his personal interaction with the late leader of the sect, Boko Haram goes beyond what people think. It is also about injustice, corruption, collapse of moral values and other social vices which he wanted sent to *Sahara Reporters* for publication. He blamed everything on Western education. Relying on this, we can, therefore, say that Boko Haram's security threat is a crusade for a just, corruption less and value-centred Nigerian society with a minimum trace of social vices. They are apparently saying: "Enthroned moral probity, justice, equity, virtue and traditional values, and Boko Haram security threats will retreat yielding place to life in security and peace once again in the country". To neglect these, therefore and talk about national integration will amount to chasing shadows, while leaving the substance. Nigeria has already been declared the 14th most failed state in the world among 177 countries that were taken into consideration in the ranking done by "Fund for Peace", a U.S. based study group. Somalia, the country where some members of the Boko Haram claim to have been trained ranks first on the list of failed states who then will talk about integration inside failure and why must Nigeria be associated with failed states and failure with all her God-given resources?

For sometime, it appeared Nigerians were trying to adjust to the loathsome marriage of convenience that has been sustaining our strained relationship and then allow seeming peace to reign, even if it is the peace of the graveyard. But the Boko Haram insurgency has once more overheated the polity and overturned the boat. It therefore, appears to be a Macedonian call summoning all of us,

particularly our leaders, to reflect and then make up their minds as to whether Nigeria is to be or not be.

Conclusion

It has become clear that the rate at which Nigeria is experiencing conflicts and crises, especially from the Boko Haram sect, a possible disintegration is looming unless an urgent solution is proffered, though no one wants to dream about its realization. Describing the situation simply as “Living in the Shadows of Boko Haram”, TELL Magazine (2011:45) argues that recent assaults by the dreaded Boko Haram in Nigeria reopen fears that are capable of outwitting the national security outfit.

On the other hand, that the burden of the situation is deep insincerity towards dismantling the Boko Haram sect. It would not be far-fetched to accept the fact that the Boko Haram has penetrated the security agencies and only dance around with the government as being committed to the task of dismantling the sect. To assume that some highly placed people are also winning in the orgy of the possible destabilization of the country from the crisis of the moment would not be far-fetched. This means that the situation boils down to a high level corruption in the system, leading to a complete loss of the spirit of patriotism and nationalism.

Man is fundamentally religious, but his religiosity should be aimed at promoting a sound spiritual relationship with his creator and fellow creatures. He does this by upholding some values of justice, love and fairness in his dealings with them. The constant effort to achieve this situation leads to mutual understanding and tolerance, especially in a multicultural and purely-religious society like Nigeria. Moreover, the 21st century has proved to all and sundry that the reasonable way to achieve a global community of sustainable development is to enhance peace and

harmony. This is where Boko Haram gets it wrong in its sustained attack on every sector of the Nigerian society.

The ideology of destruction, whether as a religious motive or to achieve a political advantage, cannot bring anything good to the country and humanity in general. In other words, an ideology which entrenches the hatred for education, culture and development as “*Haram*” or “forbidden” in preference to violence as “permitted” or “*Halal*” would neither be for the upliftment of humanity nor integration. This is because no person, organization or even government can perform optimally in a situation or atmosphere of fear and terrorist distraction.

Recommendations

What do we do in the circumstance? Must we fold our arms and watch this orgy of violence continue? The answer lies in embracing dialogue initiatives as a means of fostering a society-based mutual respect for one another and for our different religions.

1. The federal government must urgently pursue a radical programme to eradicate grass root illiteracy and extreme poverty in order to remove the so-called *almajiri* and other hoodlums from the streets.
2. The Boko Haram and its sponsors should note that Nigeria, in the view of Padgen (2009:ix) is part of the global community that is striving to “live in an increasingly united world”, where boundaries that once existed between peoples are steadily dissolving...” They should therefore, give the government a conducive room for planning and executing programmes.
3. The government and Boko Haram terrorists alike have to embrace peace to save the country from anarchy, chaos, reign of brutality and disintegration.

4. The security agents/ outfits on their part, have to read the handwriting on the wall, which enjoins rising up to the call to defend their fatherland.
5. Politicians especially from the Northern states who fail or loose at the polls should accept their defeat in the spirit of sportsmanship instead of hijacking groups to seek mandate by fire and brimstone.

We are all challenged by the unbearable situation to speak up, act and join hands on deck to restore the peace and security that has eluded Nigeria lately.

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PART FIVE

PASTORAL OBJECTIVE AND THE MANAGEMENT OF CULTURAL DIVERSITY AND CHANGE IN CHRISTIANITY

Overview

This part of our study contain papers which examine and advocate strategies that are useful to manage the culture-mix and integration challenge associated with the Christian community followership in a diverse culture.

- In the first contribution of the part, Chapter Seventeen, **Ahiamadu** points out that at present Nigeria's missionary practices are founded on imposed European approaches, devoid of indepth cultural considerations. He argues that such legacy leaves loophole in quality evangelization and sustainable Christian life, in the context of the people's culture. To make up for the pastoral imbalance in colonial missionary heritage, he advocates for a change, towards adopting a critical hermeneutics of the post-colonial approach.
- **Obineche and Ojo** in the second contribution of the part, Chapter Eighteen takes a critical look at the option of enculturation as a strategic device in the management of cultural diversity in religion. From their analytical mill, enculturation is of Catholic origin, aimed at making the Christian faith an incarnation, adaptive and indigenous to any culture it finds itself. The scholars, however, outline the strength and weaknesses of the pastoral strategy in the Nigeria religious landscape.
- **Awajiusuk and Onyiloha** brings our study to conclusion in Chapter Nineteen. In the contribution, they advocate for

religious change to manifest in business practice in Nigeria. Against the backdrop of Pope Benedict XVI's *Caritas in Veritate* they subscribe to the call for humanity to bring love and truth into business transactions and practice.

CHAPTER SEVENTEEN

CHANGING NIGERIA'S MISSIONARY HERITAGE: THE OPTION OF POSTCOLONIAL CRITICAL HERMENEUTICS IN THE CONTEXT OF CULTURE AND RELIGION

Amadi Enoch Ahiamadu

Introduction

Nigeria received her name from the British Colonial Office in 1900, though her contacts with European missionaries began in the 15th century, when the Portuguese missionaries made their first visit to Benin and Itsekiri kingdoms. In the 19th century West European missionary efforts blossomed in the regions now known as Nigeria, and which heritage today has left its footprints on the sands of time. One area in which the European missionary heritage in Nigeria is most felt is in the bifurcation of religion and culture, especially between Christianity and African culture. Both African and Western scholars have pointed out the shortcomings of such a bifurcation. To the Western scholars – White (1967), Hall (2004), and Barton (1998) this bifurcation has led to an interpretation of Scripture, especially of the Creation mandate in Genesis 1-2, which highlights the supremacy of humans over nature and leading to the over-exploitation of natural resources to the detriment of the natural ecological integrity of a fragile earth. Our assessment of this criticism is that the problem is not with the Biblical text *per se*, but with a hermeneutics of “dominance” imposed on the text by a missionary heritage of bifurcation first between humanity and nature, and secondly, between Christianity and African culture. In both the church and academy, the duplicity and syncretism resulting from a bifurcation of culture and religion in Africa is addressed vigorously by African Independent

Churches (AIC's) which today read the Scriptures of, to and by themselves.

Within the academia, African scholars like Mbiti (1969), Dube (2002), Mosala (1983), Punt (2002), Ukpong (2004), among others, have attempted to address the bifurcation of Christianity and African culture because such is a form of distortion which makes the spiritual life of African Christians vulnerable to duplicity and syncretism. Scholars are actively engaged in re-reading the Scripture, using forms of inculturation theology, decolonization hermeneutics or what is here described as postcolonial critical hermeneutics – all of which describe a re-reading of scripture with “African lenses”.

There is the need to re-interpret the Biblical text by the church and academia to speak holistically to the African personality. There is also the additional need to co-relate the Christian and African concepts of God so that the religious and cultural are integrated in order to bring about social transformation in the spiritual, moral and social life of religious adherents in Africa and Nigeria in particular. There is in the latter, a growing number of churches, prayer houses and institutions of higher learning, including new departments of religious and cultural studies, seminaries, bible colleges and bible institutes which can be impacted by such an interpretive and insightful adaptation.

In this chapter, we are assessing the religio-ethical implications of Nigeria's missionary heritage as well as re-interpreting the exegetical meaning of Biblical texts, particularly the Genesis 1-2 creation mandate in a hermeneutics that speaks to the total personality of the African using a postcolonial critical hermeneutics.

The Religio-Ethical Implications of Nigeria's Missionary Heritage

There are several ways of viewing culture and religion, depending on the context within which the words are applied. In ancient Israel religion as demonstrated in the Hebrew canon, culture and religion would be descriptive of ancient Near Eastern lifestyles, arts, beliefs, values and socialization processes. Yahweh demanded a separation by ancient Israelites, from all forms of pagan culture and religion in the ancient Near Eastern context. Our understanding of ancient Israelite culture and religion would then be those shaped in conformity with the Torah, in the context of what was obtainable in the wider societal context of the ancient Near East. Yet, the separation demanded by Yahweh from the ancient Israelites was totally different from the separation which the missionaries imposed on the Christian religion in the context of African religion and culture, because the former used cultural forms to which the ancient worshippers were familiar with, in communicating Yahweh's will, whereas the missionary strategies used by the Western planters were alien forms in communicating the Christian gospel – totally ignoring the cultural and religious forms with which Nigerians and indeed Africans were familiar. The latter had very serious religio-ethical implications and has to be addressed. In discussing the religio-ethical implications of a missionary bifurcation of religion and culture, its impact on missionary hermeneutics with specific reference to Genesis 1:26-28, we will have to define culture and religion while using a postcolonial critical interpretation of the cultural mandate of the Genesis passage, in the light of our definitions. How then do we define religion and culture?

There are definitions of culture such as the ones proposed by Ferdinand Deist (2000:62), Clifford Geertz (1973:67), and G. Bromiley (1987:746) all of which have one common theme running through them, namely "culture refers to people's way of life and to human activity shaped by experience and action".

Religion on the other hand has been severally defined as well, but with the same basic conceptions of “human consciousness of the unseen supernatural forces and the desire to be relationally aligned to them, either as deities or as one Supreme God”. When related to religion, culture means people’s accepted mode of life as reflected in art, development, enlightenment, education, and tools most of which are prone to adaptation and change. In this broad sense, culture and religion thus includes all the labour which the human consciousness expends on her natural surroundings in overt and covert ways. It is the total pattern of human behaviour and its product embodied in speech, action and artefacts. According to Geertz (1973:67) this total pattern of human behaviour is dependent upon human capacity for learning and transmitting knowledge to successive generations through the use of tools, language and systems of abstract thought including religious expressions. Thus humans are culture bearing beings and are at the same time incurably religious (Mbiti 1969:87).

In the language of religion, the faculties and powers which humans possess have not been acquired by them, but are given to them by God as natural endowments, talents or gifts. These gifts are a means of cultivating the external world, as well as an object which itself must be cultivated. Some conceptions of culture and religion paves the way for our understanding of the dilemma which the missionary enterprise of the two centuries past, posed to any combination of culture and religion in practical life, particularly in the context of Nigerian missionary church heritage.

The Impact of Nigerian Missionary Heritage on Culture

Although Christian mission incursion into the areas now known as Nigeria began in the 16th century, with the Portuguese’s arrival in Benin City, it was only in the mid 19th century that such cross-cultural Christian witness were acknowledged and appreciated. By 1842, when the later generation of White missionaries set their foot once again on Nigerian soil, several hundreds of former

slaves had been granted their freedom and repatriated from Freetown, Sierra Leone, and had returned home to find their own people, some distance away from Lagos. Henceforth, the 1842 missionary thrusts by various mission agencies were maintained, and so the activities of missionaries from the Methodists, the Baptists and the Anglicans flourished albeit amidst great social and cultural challenges.

Around the Guinea coast which stretched from Barmenda in Cameroun to Dakar in Senegal, motley of mission stations were set up with missionaries who were motivated by a burning desire to convert the ‘heathens’. Thus the significant role of foreign missionaries in the development of church doctrines in Nigeria and in other West African countries was significant, but at the expense of the culture of the peoples. Missionaries ignored wittingly or unwittingly the cultural values and religious beliefs of the “natives” in favour of a wholesale embrace of the missionary or Western lifestyles, including language, dressing, music and housing. The unsavoury and even unscriptural development (see Acts 17:20ff) fostered a discontinuity between culture and religion in Nigeria and imprinted the policy of a Christianity / Culture divide boldly on Nigerian, albeit African soil. In other words, the new dispensation of the West European missionary project in Africa during the 18th and 19th centuries created a separation between the church and African culture at worst, and, at best substituted European forms of liturgy, music, dressing and hermeneutics in a way that completely derogated and excluded African culture. Since then, this bifurcation has become the norm not only in the area of religion, but also in all aspects of culture. In the views of Western scholars such as White (1967:1203-1207), Hall (1986:187), and Barton (1998:41) to cite a few examples, Biblical religion has been excluded for its Western missionary hermeneutics, not only for its bifurcation of religion and culture in non-Western contexts, but also for being the precursor to the present state of devastation and destruction of the

earth's pristine ecology in non-Western countries, such as Nigeria and other parts of the world.

Impact of Nigeria's Missionary Heritage on Religion

There is not one aspect of Nigerian culture and religion that is unimpacted by the Nigerian missionary heritage, but we limited our critique to the aspect of hermeneutics for reasons of space. It is very remarkable to note that Western missionary enterprises in Africa, and particularly as seen from the Nigerian heritage foisted on the church an interpretation which categorizes nature as subordinate to culture, rather than a relationship between culture and nature, that is complementary or in partnership with each other. It is our submission that a dichotomy between culture and religion has been reflected in the hermeneutics of Western missionaries, particularly in respect of the creation or cultural mandate recorded in the priestly document (Genesis 1 – 2:4).

It took courageous scholars like White (1967:1203) to depict the impacts which Western missionary hermeneutics, especially of the priestly text (Gen. 1:26-28), have had on the economy of hitherto colonial territories. Such a hermeneutic have over the years, served as the “*magna carta*” of reckless exploitation of nature by Western mercantilist capital coming in the trail of Western missionaries efforts. Simply put, the above text has been interpreted to mean that nature is to be subdued, conquered, exploited and even subordinated to human need (Wybrow 1991:63).

By subordinating nature to absolute human rule and control, Western missionary hermeneutics have given rise to the Nigerian church's non-chalant attitude towards the environmental pressures and land degradation which trails the path of multinational oil companies in Nigeria, especially in the Niger Delta. This problem is compounded by the endemic corruption and social anomie which characterize the Nigerian society. In the same vein, the

indelible mark of Western hermeneutics is also visible with particular reference to the bifurcation forced between Christianity and African culture, resulting in duplicity and syncretism on the part of African adherents of the Christian faith.

The tendency of missionary Christianity has been *not* to allow Christianity and African culture to mix, and has reinforced the so-called separation between church and the State. Today, we have a religion in which African culture is excised, and is instead replaced by Western culture since it is impossible for religion to exist without a culture that serves as a vehicle for its expression. The Nigerian missionary heritage disallowed the absorption of African forms into Christian concepts of God, of sacrifice, of immortality and life. Instead, it used Western norms and nomenclatures and in an attitude tantamount to a non-recognition of African traditional beliefs and values. Such negative attitudes towards religion and culture in African inadvertently introduced duplicity and syncretism in the modes of worship of the people, as has been said time without number. It is our considered opinion that the objective of inculcating the values of true Christianity in Africans, albeit Nigerians failed in the hands of Western and other missionaries because of the zeal of the early missionaries to see Christianity and everything Western as good, and Christianity and everything African as evil. Some leading African scholars have made these points with an even stronger emphasis, among whom are M.W. Dube, I.J. Mosala, and J. Mbiti. While Dube (2002:121-122) underscored the danger which colonial Christianity poses to critical hermeneutics, Mosala (1983:20), identifies the negligence of cultural values as the bane of the African missionary heritage in its quest for a socially integrated and functionally co-related Christian life. Africans were therefore not trained to read the scriptures with African eyes. The difficulty encountered in this bifurcation is underscored by J.S. Mbiti himself: "We cannot Christianize the African heritage without understanding its religious part". In other words Christianity speaks a language of

its host culture before it can become meaningful in their religious expression and general life.

Towards Change and Relevance of a Postcolonial Critical Hermeneutics

This means that the Christianity/Culture dichotomy or the so called discontinuity syndrome between Biblical hermeneutics and African traditional concepts of God requires a postcolonial critical hermeneutics that is not only holistic, but also transcendental in order to address the inadequacies that characterize the Western missionary heritage. This is done by creating an encounter between Biblical text and African religious contexts, using a hermeneutics that ignores historical theology while focusing on postcolonial criticism. This is what Ukpong (2004:35) described as: “A hermeneutic which, in the case of Africa, is concerned to make a specifically African contribution to Biblical interpretation and actualize the creative power of the Bible in African society”.

Apparently, there is a way in which colonial reading as part of the imperial missionary enterprise has impacted on the self-identity of the Nigerian church for better or for worse. The fact that postcolonial Biblical criticism emerged out of the whole concept of “liberation hermeneutics” underscores the importance it attaches to any interpretation of the Biblical text that has been decolonized or demythologized. There is a way in which the context of interpretation, in this case Nigeria with a missionary history of slightly over a century and a half, provides a heuristic basis for postcolonial critical hermeneutics in underscoring the co-relation of religion and culture as a way out of the quagmire of the Nigerian missionary heritage (Ukpong 2004:75). In this respect, the resonance of Africa traditions with those of ancient Near Eastern lands of the Bible proves very helpful in expounding the meanings of religious and cultural concepts such as “rule the earth” as typified in the Genesis 1:26-28 *pericope*.

Interestingly, there has emerged a motley of ordinary and scholarly re-reading of texts, especially within the academy, with a persistent inclination aimed at decolonization of Biblical interpretation in Africa, a phenomena variously described as inculturation theology, or as we have chosen to call it postcolonial critical hermeneutics. From the point of view of decolonization theology, Samuel Abogunrin (2005:1, 4, 7) for instance wrote that a purely African Biblical postcolonial hermeneutics is the only panacea to the bifurcation of religion and culture, or specifically of Christianity and African culture as bequeathed on the peoples of Africa by the erstwhile imperial missionary project, a point to which inculturation theology and postcolonial critical hermeneutics could not agree any less. As stated by a renowned Biblical scholar:

The commonest thing is that the interpretation of the Scripture is influenced by each peoples (Christian, Jews, historians, Orientals) cultural viewpoints... the colonial era was a time of injustice and a time of the misrepresentation of the Bible. The Africans were taught to despise everything African at the time of conversion. The reason for decolonizing the church and Biblical studies have really led to the foundation and spread of African indigenous Churches [in] an attempt to bring Christianity close to the people, interpreting the Bible [has to be] in the light of African culture. [We] make [ourselves] relevant to the local people by employing cultural concepts in interpreting the Bible, (Adamo 2005:2-3).

These strands of indigenous hermeneutical reflections are complemented by the movement spearheaded by African Indigenous Churches (AIC's). As people try to live out their Christian faith in the existential context of different religious and cultural milieu, this process has resulted in the phenomena of the emergence of AIC's with a transcendental view of God, of

humans and of nature. Moreover, their emergence has obliterated inter-contextual tension and conflict between the Biblical texts on the one hand and the traditional worldviews of different Nigerian groups on the other (Ejizu 1987:159-160). In the relatively short period of their emergence of less than a century, both AIC's and their counterparts in the academy have created a pattern of interpretation of Biblical terms such as "rule" and "the earth" based on Gen. 1:26-28 in particular. This has resulted in an ongoing dialogue between the Biblical text on the one hand and, the traditional worldviews of different Nigerian groups on the other (Adamo 2005:2-3).

It is once again our submission that the need has arisen for African scholars and preachers to engage the Biblical texts in an inter-textual and inter-contextual dialogue in order to educe an exegetically correct and liberating interpretation of the Biblical text that is relevant to African religious and cultural needs (cf. Ejizu 1987:169). Yet, interpretation remains an unfinished task both in the academy and in the church. Unlike what obtains in other religions where revelation is static and not dynamic, Christianity and especially Biblical interpretation is not and, cannot be a finished product.

There is an ongoing process of interpretation of Biblical texts in both the church and academy, which influences and in turn is influenced by ever changing socio-economic circumstances. As we have seen, African Independent Churches (AICs) are living embodiments of such an evolutionary process, because of the way these churches read the Bible of, to and for themselves, with a hermeneutics that is reflective of their universe and of their general understanding of the world (Mosala 1983:23; Lokel 2006:544). Moreover, theological institutions in Africa and, particularly in Nigeria are becoming increasingly conscious of a process of decolonization that is running parallel with similar

development of approaches described as postcolonial critical hermeneutics.

A Synthesis of Biblical and African Perspectives to Religion and Culture

A postcolonial hermeneutics makes for a synthesis of the Biblical and African perspectives to religion and culture. It is a hermeneutics which holistically obfuscates such binaries as human-nature, religion-culture commonly encountered in Western hermeneutics. It is a hermeneutics which sees humans – nature, Christianity – culture as co-terminus and therefore places them in a context of a constant dialogic partnership which in the former calls for a nurturing care and in the latter a transforming interrogation (Donaldson 1996:1 – 11). This naturally leads to the conclusion that a postcolonial critical hermeneutics articulated by African scholarly and oriented with cultural values, entails a decolonization of Biblical interpretations, from erstwhile missionary renderings in order to attenuate the impact of certain interpretive traditions which originated in the colonial period, or are serving colonial ends today.

Moreover, as J.S. Ukpog (2004:75-77) has said *inter alia*:

Human beings exercising control over wild nature has often been understood in aggressive terms. However, a careful reading of the Biblical text shows that this instruction belongs in the context of human beings as God's image, and is part of humanity's primary assignment at creation which includes procreation (Gen.1:28) and cultivating the land (Gen.2:15).

Conclusion

In this chapter we have examined critically the Nigerian missionary heritage and have been acquainted with its distorted hermeneutics, which by its interpretation of certain sensitive

Biblical texts such as Genesis 1-2 inadvertently drove African culture into a subordinate and subservient role in relation to the Christian faith, rather than forging a partnership between the two. Moreover, in so doing the Nigerian missionary heritage made faith in God dissonant with concepts of God with which African were familiar. Missionaries ignored wittingly or unwittingly the cultural values and religious beliefs of the “natives” in favour of a wholesale embrace of the missionary or Western lifestyles, including language, dressing, music and housing. Thus the significant role of foreign missionaries in the development of church doctrines in Nigeria and in other West African countries was significant, but at the expense of the religion and culture of the peoples.

Such an unsavory and even unscriptural development (see Acts 17:20ff) fostered a discontinuity between culture and religion in Africa, and imprinted the policy of a Christianity/Culture divide boldly on African religious consciousness. Such binary conceptions pave the way for our understanding of the dilemma which the missionary enterprise posed to any combination of culture and religion in practical life, particularly in the context of Nigerian missionary church heritage. Biblical scholars have made conscious attempts to bring the witness of scripture to bear on local, indigenous, ethnic and culturally contingent matters so as to recover, reassert and even reinscribe the identities, cultures and traditions that the Western missionary heritage has either erased, suppressed or pronounced idolatrous. In order to do this successfully, scholars have substituted alternative hermeneutics with such terms as inculturation or decolonization theology, African cultural hermeneutics, or presently postcolonial critical hermeneutics (Ahiamadu 2006a:5-6).

It is our submission that a dichotomy between culture and religion resulting from the hermeneutics of Western missionaries particularly in respect of the creation or cultural mandate recorded

in the priestly document (Gen.1:26-28), could be corrected using a postcolonial critical hermeneutics. A postcolonial critical hermeneutics sees humans/nature, Christianity/culture as co-terminus and therefore places them in a context of a constant dialogic partnership which in the former, calls for both a nurturing care and in the latter a transforming interrogation of both an inter-textual and inter-contextual dimension (Donaldson 1996:1-11).

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CHAPTER EIGHTEEN

INCULTURATION; A STRATEGIC DEVICE IN MANAGEMENT OF CULTURAL DIVERSITY IN RELIGIOUS PRACTICE

John O. Obineche
&
Paul Ojo

Introduction

The coexistence and the attendant conflict between Christianity and other cultures can be traced back to the time of Christ and the subsequent apostolic period. This is to say that the relationship between culture and religion in general is not a modern development, rather it predates the modern times. In his article, “Inculturation: John Paul II and the Third World” Cormac Burke cited Pope John Paul VI as saying that “Split between the gospel and culture is without a doubt the drama of our time” (nd). This drama according to Cormac is being played out in our contemporary age within two main theatres each with varying distinctive features. The first theatre is the drama of the “developed” countries of Western and Eastern civilizations bowing fast to the obvious irreligious materialism that often threatens to block the hearts and minds of the people to the gospel message, but rather easily retired people in weary and aged selfishness.

The second theatre is the drama of the “new countries” of the obnoxiously tagged “third world” filled with joyful zeal and youthful vigour that can as always, either fulfill its immense promise or be easily manipulated into aimlessness, sterility or anarchy (Burke:nd).

The New Testament, provided us with several statements and actions by Jesus and his disciples that are geared towards the use of inculturation as a strategic device in management of cultural diversity in religious practice, especially Christianity. For instance, Jesus, before his ascension, commanded his disciples to propagate his teachings to the uttermost ends of the earth (Matt. 28:19-20; Mark 16:15). In his earthly ministry also, Jesus took the gospel of the kingdom of God to the region of Samaria (Jn 4:1-26), the region which by the Jewish religio-cultural standard, was doomed for destruction. Among several attempts of Paul, towards the inculturation of the Jews and the Greeks was his speech in Athens at the Aeropagus in Acts 17:22-23, especially on the topic of resurrection of the dead. The famous Jerusalem council was bordered on the subject of inculturation where it was finally confirmed that both Jewish and Gentile cultures should be accepted in the matters of faith in Christianity.

Christianity resolved several cultural conflicts and incorporated several 'enemy kingdoms' and civilizations through the process of inculturation. Among such were the Graeco-Roman culture and civilization, the Germanic and Medieval cultures which became dominant for centuries. Obilor and Chukuegwu (2000), opined that inculturation as a term, was coined by the society of Jesus and popularized also by them. The church from ages past has practiced inculturation as a unifying term for the sacred and the secular, but lacked the appropriate terminology for it till the recent time when the term inculturation was adopted. In religion, especially to Christianity, inculturation means the presentation and re-expression of the Gospel in forms and terms proper to a culture and not the juxtaposition which may lead to syncretism.

Inculturation

According to Umoren (1992:63-65) in his work "Inculturation and the Future of the Church in Africa" inculturation refers to the Missiological process in which the gospel is rooted in a particular

culture and the latter is transformed by its introduction to Christianity. In inculturation, Christianity and culture are both mutually enriched – richness, as well as purifying their deficiencies.

Inculturation is the presentation and re-expression of the gospel in forms and terms proper to a culture. This process results in the reinterpretation of both, without being unfaithful to either. As a term, inculturation designates the process by which the gospel takes root in local values, discovering and using their richness, as well as purifying their deficiencies.

Enculturation

This is defined as the process whereby an individual learns the accepted norms and values of an established culture through repetition, so as to become a legitimate member of the society, discover and play his or her expected roles. In this regard, enculturation establishes a context of boundaries and correctness that dictates what is, and is not acceptable within a given society's collective framework (Wikipedia 2008).

Kottak distinguishes enculturation as conscious and unconscious. It is the conditioning process whereby man as adult, achieves competence in his culture, internalizes his culture and becomes thoroughly enculturated.

There are three ways a person learns a particular culture, namely, through a direct teaching of culture. This occurs when one pays attention, especially to the parents. The second way by which one learns a culture consciously is by watching and emulating people around them and to adopt their behavioral pattern. Thirdly, prevalent in their culture, these three kinds of enculturation can take place simultaneously. It is in this light that Talcott Parsons, defined enculturation as the process by which individuals acquire the knowledge, skill, attitudes, and values that enable them to

become functioning members of their societies. Herskovits (1948) saw enculturation as an anthropological term which expresses the process of learning a culture in all its uniqueness and particularity. This means a process of learning from infancy till death; the components of life in one's culture which content include both material and immaterial culture. While the immaterial culture refers to the values, behaviours, patterns, attitudes and beliefs of a people, the material culture refers to artifacts such as farm implements, masks and works of arts. So in the process of learning, a person grows into a culture, acquires competence in that culture and gets rooted in the culture in such a sense that the culture becomes not only the term of reference for acting, but also the cognitive road map of one's life in a given society.

Acculturation is sometimes used as a synonym to enculturation as a recent word used to more distinctively refer only to the exchanges of cultural features with foreign cultures. While enculturation is the learning of the appropriate behaviour of one's own culture, acculturation is the learning of appropriate behaviour of one's host culture.

Historical and Theoretical Antecedents to Inculturation

Inculturation as a concept is as old as man and his religion. As an idea, inculturation is as old as conscious religious activity of men as a process of proselytization in human migration. The attempt of the early man to understand whatever he believed and to practice same as a religious being is seen as the practice of inculturation in human history. Moreso, any homoreligious activity of man comes under the guise of inculturation. Among this was the search by the ancient people to dialogue with the invisible God who must be respected, obeyed and worshiped within the ambient of human culture. The concept and idea of the God of Abraham which was conceived out of a polytheistic cultural concept of the Jews and the effort to abandon their god (Deities) for the only true God were interpreted as an effort in inculturation.

However, other scholars like Peter Schineller (1990:14) see the New Testament as the origin of inculturation especially in Christianity. He held that “the reality of inculturation goes back to the life of Jesus and the preaching of the early church as seen in the missionary activity of Saint Paul”. It is rightly said that Christianity transcends every culture yet it is impossible to practice Christianity without a culture. Obilor, further opined that no culture can stand to claim to be the embodiment of Christianity as a mission of the word of God predates every culture, and thirdly, that although Christianity needs another culture for its transmission, it is a culture of its own. This is why the missionaries at any given time could not even spread the Gospel independent of their own cultural milieu. This is also the reason why inculturation as the unifying term for both secular and sacred has become for the church, the defining term for the reality which the church has for ages taught and practiced, even when she did not have the adequate words or terminologies to express it fully.

From the ongoing argument that the Old Testament contains several efforts towards inculturation by the Patriarchs to synthesize polytheism with the worship of the one true God in a dialogue between faith and culture, the New Testament especially Christianity, is but a new way of continuing the Old dialogue. Other scholars also date the coexistence of Christianity and other cultures to the apostolic age. In this, Jesus instructed his disciples before ascension, to propagate his faith and teachings to the ends of the world (Matt 28:18-20; Mk 16:15). In the same light, Paul’s speech to the Greeks in Athens at the meeting of the Areopagus (Acts 17:22-23) could be considered as an inculturation attempt, even when the speech did not go down well with the people because of Paul’s emphasis on the resurrection of the dead. The main purpose of the first council of Jerusalem was to decide whether or not to include Gentiles and probably to inculturate Gentile culture into Christianity. This council brought about the inculturation of the Jews and Gentiles as pals in the Christian faith

on the basis of their faith in Christ and not on their tribal ideologies.

Nevertheless, the cultural conflicts between the Jewish and Gentile Christians were not totally solved until Christianity incorporated the Graeco-Roman cultures. It was in the heat of the argument to inculturate and accommodate the two cultures that Paul made one of his famous declarations (Romans 10:12) “for there is no difference between Jew and Gentile – the same Lord is Lord of all and richly blesses all who call on him”. Similar inculturation took place when the Roman Empire gave way to the Germanic and Medieval cultures which lasted for centuries. In the history of Christian missions there were records of inculturation which include St. Patrick in Ireland and Sisters Cyril and Methodius, all Catholics who worked among the Slavic peoples of Eastern Europe.

The Schism of 1054 C.E., greatly restricted the Roman Catholic Church from penetrating to the Western parts of Europe. There was also failure in an attempt to widen the level of influence to the Middle East cultures because of the crusades and the Latin Empire in Constantinople in 1204. It was also observed that as the Protestant Reformation generated a division in the Western church, the Spanish and Portuguese discoveries of the Americas, Asia and Africa broadened contact with other cultures and civilizations.

In contemporary Africa, the subject of inculturation has become a fascinating central focus of attention as championed by the Catholic Church. Ekarika (2001:1) pointed out that the Papal exhortation that followed the special African synod of 1994 in Rome, was a vivid indication that inculturation was the central issue at the synod. Inculturation was described by this synod as an urgent priority and the greatest challenge for the church in Africa as it thus stated:

The synod considers inculturation an urgent priority in the life of the particular churches, for a firm footing of the Gospel in Africa. It is “a requirement for evangelization” a part towards full evangelization; and one of the greatest challenges for the church on the continent on the eve of the Third. Millennium (Ecclesia in Africa No. 59).

Since the opening of this project by the second Vatican Council, a lot has been achieved. Today, local languages and songs, local musical instruments and dancing have become common features at the celebration of mass in many African churches. African arts and symbols have rapidly replaced the European ones in many African churches. Theological hermeneutics that seeks to interpret the Christian faith and experience in terms of African language and culture are very much invoke. Among new religious movements, especially, the Pentecostal and charismatic movements, inculturation has become the common feature. In the history of Christianity, it is observed that one culture or another has always provided the resources for the interpretation of the Christian faith in any particular place at any given time.

In his theological analysis, Karl Rahner (1984:77-89) divides the history of inculturation in Christianity into three main theological epochs.

(1) The Era of Jewish Christianity

This is the first epoch in Rahner’s classification. It was the time when the Jewish culture was seen as resource for the interpretation of Christianity. This stretches from the beginning of Christianity in the time of Jesus’ earthly ministry to the time of Gentile Christian mission, as propagated by Paul, before the middle of the first century C.E. In this period under review, the Jews were the main focus of Christian mission and embodiment of Jewish culture and religion as well. It was this Jewish culture that provided the framework for the interpretation, practice and

expression of the Jewish neighbouring cultures who were together regarded and classified as Gentiles. This is to say that the idea and knowledge of the Gospel was revealed to men through the cultural influence of the Jews.

Jesus himself, as a “child of his culture”, in sending out his disciples, especially the twelve, instructed them to go only to the Jews; “do not go among the Gentiles or enter any town of the Samaritans. Go therefore to the lost sheep of Israel” (Matt. 10:6). To the Canaanite woman, Jesus said “I was sent only to the lost sheep of Israel”, and “it is not right to take the children’s bread and toss it to the dogs” (Matt. 15:24, 26). It is noted here that the children as referred here are “the lost sheep of Israel”. Although we may be inclined to questioning the later claims of Jesus that his ministry was a universal one; we still commend the fact that his ministry was directly focused on the Jewish culture. The obvious negative emphasis on this aspect of Jesus’ ministry may have been the reason why some Africans before now, regarded Christianity as “white man’s religion and culture” just because of the European personalities that dominated the early missionaries to Africa. This also constitutes the reason among others, why there is the contemporary search for inculturation in Africa as a way of discovering the roadmap to the Gospel and also to authenticate the universality of the Christian message.

It is also observed that it was not long after the initial focus of Christianity was embedded in the Jewish cultural worldwide view, than the so called Gentile nations entered and accepted the Christian faith and became the focus of the Christian mission as well. Hence, the good news became thus interpreted from some cultural perspectives other than the Jewish. This gospel universality is evident in the various languages into which the Bible has been translated; from Hebrew to Greek, Greek to Latin, and to English. Today, the Bible has been translated into many languages as there are cultures.

(2) The Period of Gentile Christianity

Rahner (1984), while describing this period as the “era of Gentile Christianity” opined that it is the longest of the periods, lasting from the time of the first Gentile mission, before the middle of the first century, to the time of the Second Vatican Council between 1962-65 which is about the middle of the twentieth century. This is the period when the Gentiles of European descent became the centre of Christian mission and missionary activities. As a result, this time, Christianity came to be informed by their cultures and finally gave way to the emergence of the Gentile European form of Christianity. It was then that the European (Gentile) culture provided the cultural resources and basis for the interpretation of the Christian faith and message for the first time.

(3) Era of the World Church

This is described as the contemporary time which started at the time of the Second Vatican Council and has continued to metamorphose into different brands of inculturation. It has become obvious that this is the period in which the church is actualizing itself as “world church” in which non-European cultures are influencing the direction and interpretation of Christianity. In this, every culture is seen as legitimate and capable of providing cultural resources for the interpretation of the Christian faith. Ekarika (2001:3) sees each of the above periods as significant for the studying of inculturation in the history of Christianity and for the proper understanding of the quest for inculturation in the church in Africa today. They also represent the struggle for inculturation of the Christian faith in the cultures of different tribes and people, as they come in contact with the good news and their evangelization. However, we shall try to highlight at this juncture the various ways through which the theoretical antecedents of inculturation manifest.

Adaptation: Adaptation is one of the major tools of inculturation. Our historical antecedents thus far shows how the goodness which sprang from a particular culture and world view, especially that of

the Jews is being translated into many cultures through the process of adaptation. Adaptation here is the modification of an organism or its component for existence under the conditions of its environment (Webster). The interpretation of the Christ event and the Gospel has the Jewish culture as its beginning point, but, from there, it can be modified to be meaningful to every culture. This process is what is called contextualization – a dynamic process of the church’s reflection, in obedience to Christ and his mission in the world, on the interaction of the text as the word of God and the context as a specific human situation (Ferguson & Wright, 1998:146).

In Africa, it is coined “Africanization” of the Gospel. During the Pope’s visit to Africa he extolled the extraordinary rich variety of the native traditions characterizing the African continent that naturally made the question of inculturation one of great importance in the African context. In Zaire, he said “one of the aspects of evangelization is the inculturation of the gospel, the africanization of the church”. Again, during his 1982 mission to Africa, the Pope further explicated this view to the Bishops of Nigeria, thus:

The church truly respects the culture of each people. In offering the gospel message, the church does not intend to destroy or abolish what is good and beautiful. In fact she recognizes many cultural values and through the power of the Gospel purifies and takes into Christian worship certain elements of a people’s custom. The church comes to bring Christ; she does not come to bring the culture of another race. Evangelization aims at penetrating and elevating cultures by the power of the gospel, (Burke Wikipedia, n.d).

By this, it becomes obvious that some native and local traditions should not be allowed to die; rather they should be preserved as a resource for the presentation of the gospel. Apart from adaptation, there are other antecedents to the history and theory of

inculturation like assimilation, contextualization, and indigenization. These are words which are currently used to refer to the process by which the Gospel takes root in local values, enhancing their richness and purify deficiencies. For instance, Kato (1975:1217) defines contextualization to mean making concepts or ideas relevant to a given situation. In reference to Christian practice, it is an effort to express the never changing word of God in ever-changing modes for relevance. This in other words is inculturation.

Trend of Incarnation and Inculturation Theology

The word incarnation can be simply defined as the process by which the divine became human. It is the Christian doctrine that affirms that the eternal son of God (Jesus), took up human flesh from his human mother, and that the historical Christ is at once fully God and fully man. This doctrine also asserts an abiding union of Christ's person of God-head and manhood and affirms the beginning of this union to a definite and known date of the 4th-5th centuries and was formally adopted at the council of Chalcedon in 451 AD. In this regard, the gospel writers saw Jesus as purely human hence he was portrayed as a first century Jew who went through the whole normal range of physical and emotional experiences common to man. He was born and went through the normal process of growth and development from infancy to adulthood (Luke 2:52). He is perceived as the son of David (Matt. 1:6, Luke 2:4; 3:31), and the son of Adam (Luke 3:38). He calls himself a man (John 8:40) and speaks of the body and its impending dissolution (Matt.26:28). He experienced a full range of human reality such as love (John 11:22; 44), thirst (John 19:28), tiredness, sleep and ultimately death (John 4:6; Mtt. 8:24; John 19:30).

As a man, Jesus is seen as limited in knowledge and therefore, in need to learn and develop (13:32; Acts 1:7; Heb. 5:8). Public opinion considered him to be a prophet, and an outstanding religious teacher, but no more than that. However, it was evident

to the disciples that Jesus was more than simply a man. His miraculous works displayed his personal authority over life and creation (Matt. 8:23-27; 14:22-23). He did not only claim the right to forgive sin, but he forgave sins. He accentuated to an equality and reciprocity in his relationship with God, whom he called Father and himself son (Matt. 11:25-27; John 5:19-23; 10:14-30; 14:1ff). To crown it all, the resurrection vindicated his claims as divine (Livingstone, 1977).

Generally, inculturation theology is all about a process in which a given culture is transformed by faith and introduced into the mystical Body of Christ, which is the church. This theology becomes possible because human cultures reflect divine truth. According to Aylward Shorter (in Ferguson 1988), theologians have ways of explaining this transformation of culture by faith; one way he said, is to situate the process in what is called the mission Dei “God’s Mission” which is all about his loving and saving dialogue with his entire creation. Another emphasis of inculturation theology is that which sees the idea as a consequence of the incarnation. As God identified himself with human culture, it shows that culture was part of human nature that is adopted by God the son.

As to the inculturation of theology in Africa, we have earlier on said that the word “inculturation” is synonymous with some basic terms. Such terms are contextualization, africanization and indigenization. When we talk of inculturation of theology in Africa, we can use these words interchangeably in this context. Inculturation theology in Africa can be defined as a theological formulation from exegesis of Biblical texts within a socio-cultural context, utilizing the Bible as the only authority recognizing the progress of Biblical revelation (Shorter n.d). The inculturation of theology in Africa is sure evidence that with the phenomenal rate of expansion of Christianity in Africa, it is now acceptable to speak of a shift in Christianity’s geographical and cultural centre of gravity.

As it is, the heartland of the Christian faith are no longer in the old Christendom of Palestine (Western Europe) and its extension in North America, rather it is to be found in the southern continents like Latin America, parts of Asia, the Pacific, and particularly in tropical Africa.

This phenomenal rate of expansion of Christianity in Africa has revealed that the Christian faith as professed by Africans ought to find expression in terms and configurations that originate from African cultural values and life-experience. It is this effort to reason out faith in the living God through Christ, which reflects authentic African perspective that has led to the quest for inculturation tagged “African Christian theology” from the mid 1950s (Coe,1998). Even though the historical roots of African Christianity and Christian theology lie in the modern missionary enterprise from the West, there remains a certain amount of spontaneous theologizing in the life and witness of Africa which is most evident in the African independent churches while the embodiment of African theology in its academic and literary forms are retained in the Departments of Religion in various Universities, especially in the continent. This further authenticates the reality of enculturation theology of Christian faith the world over. In spite the generally negative Western evaluation of indigenous African religions, it has become an open secret that virtually all leading African theologians though trained according to Western models in theology, have focused their research and writings on those very religious traditions of the African “past” which were highly considered to be theologically significant in the growth and existence of African Christianity. This trend of inculturation according to Mbiti (in Ferguson, 1998:8) recognizes that historically, Christianity is very much an African religion.

To Desmond Tutu, while the Western missionary picture of pre-Christian Africa was that of a religious “tabular rasa,” the writings of African theologians may be said to have consisted in demonstrating that the African religious experience and heritage

were not illusory and that they should have formed the vehicle for conveying the Gospel varieties of Africa (Mbiti, 1969:229). Inculturation has received a world-wide recognition wherever and whenever the Gospel is being propagated and it is no longer a “third world” or African phenomena.

Prominent in the trend of incarnation and inculturation in Africa is the issue of contextualization. The term “contextualization” was born within the framework of the World Council of Churches (WCC) Theological Education Fund coined by S. Coe and Sharon Sapseziah in the early 1970s (Tutu, 1974:364-369). It is a dynamic process of the church’s reflection in obedience to Christ and his mission in the world, on the interaction of the text as the word of God and the context as a specific human situation. Comparatively, the incarnation is the ultimate paradigm of the translation of text into context as Jesus Christ, the word of God incarnates as a Jew, identified with a particular culture at a limited moment in history through transcending it. Jesus’ life and teaching was a model of contextualization.

The Strength of Inculturation Theology

Shorter opined that one of the major strengths and consequences of inculturation theology is that a given culture is transformed by faith, and such culture is thereby introduced into the mystical body of Christ which is the church. Inculturation could achieve this because human cultures reflect divine truth and as such, sanctioned by God as part of creation. The rational principle of creation which observed that “through whom all things were made” (Jn. 1:3) is the planting of seeds of divine truth in every given human culture. This is the normal result of humanity’s creation in the image and likeness of God (“*Imago Dei*”).

However, human cultures are also a channel of God’s saving action since they are not only mired by error but caused ignorance and sin. Christianity believes that the Holy Spirit is active in human cultures, even before they are evangelized with the Gospel,

and that the Spirit is also responsible for Christ's saving presence in them. Therefore, it is the duty of inculturation through evangelism, to reveal this presence and this activity, to discover and affirm the seeds of truth and to challenge everything in the culture, which impedes the full manifestation of truth and love (Kinsler, 1978:24).

Theologians have two different ways of explaining this issue on transformation of culture by faith. One way is to situate the process in what according to Shorter, is called "mission Dei" "God's Mission", his loving and saving dialogue with his creation. In their cultural peculiarity and otherness, God loves his entire creation and the climax of his mission "mission *Dei*" is in the great commandment of universal love and its practical application in the life and divine sacrifice of Christ (Jn. 3:16). The second approach by theologians is to see inculturation as a consequence of incarnation. This is to say that, by becoming human form, God has identified himself with human culture. In other words, culture was part of human nature adopted by God the son as completed in the mystery of the paschal.

In death and resurrection, Jesus transcended the limitations of an early life and identified with each and every human culture which has not only existed now, but will ever exist. This process of identification ultimately involves the death and resurrection of each and every culture. It is for this that Christianity believes that her faith is the perfection of every culture.

Strength of inculturation theology is the contemporary approach of other human cultures with respect. As we have thus far seen that human cultures are vehicles of divine truth and theatre of God's salvific action, cultures must be respected. In defiance to the early Western imperialistic culture of the missionaries, the contemporary missionary activities especially in Africa are highly contextualized within the framework of African cultural milieu. This approach is in line with the presentation of Max Warren,

Secretary of Church Missionary Society from 1942-1963, that the demands of culture in inculturation is that “our first task in approaching another people, another culture... is to take off our shoes, for the place we are approaching is holy”. One of the common forms of disrespect for culture which the imperial missions employed was to refuse to take the African cultures seriously as a coherent and whole system of images and values.

Today, all forms of acculturation (the borrowing of disparate elements of a culture), which is not inculturation, have been done away with. Rather, the Christian transformation of culture which is a way of taking any given culture seriously is being upheld. There is also the catechetical and Homiletic inculturation in which many parallels can be found between African cultures and Christian salvation theology. An example is that of the most successful religious education programmes in Africa namely; “the Gaba Syllabus for secondary schools”. The purpose of the Syllabus was to explore the cultural heritage of Africa in order to see how it could contribute a Christian understanding to a sense of continuity and identity for the African Christian. Such an aim was totally within the preview of inculturation, even though the term was not yet current when the so called Syllabus was published (Shorter). Further more, the early Roman Catholic mass was all done in Latin, but today all mass (Catechetical/ homiletic) are being celebrated in the local and indigenous language of any given culture as a result of inculturation.

Furthermore, a vital strength of inculturation theology is what Shorter calls “the church’s cultural patrimony”. It is believed that since Christianity is a historical religion, inculturation is part of the church’s history. A by product of this historical process is a certain accumulation of cultural elements beginning with the cultures of the Bible, through a long list of successive acculturations. It is this accumulation he calls “cultural patrimony”. However, because of the unique history and character

of Christianity, elements from the church's cultural patrimony are always included in the synthesis brought by inculturation.

It should be pointed out here that there are truly some elements of inculturation theology which may be radically opposed to the Gospel message. Such, where found should be abolished.

The Weakness of Inculturation Theology

We have thus far examined some strategic device and management of cultural diversity in religious practice in relation to inculturation and the need and strength of inculturation theology especially in Africa. However, this contribution will fall short of academic objectivity if nothing is said about the weakness of inculturation theology in Africa. Beyang Kato (1975:170), called the major issues confronting theology and theologians as "theological anemia and indifference". In this he sees "denominational individualism" which is one of the major threats to evangelical theology as one of the major flaws of inculturation theology not only in the Africa continents. By denominational individualism here we mean the denominational tendency to "go it alone" and to support only their own programmes. With this approach, unity and real cooperation remain major challenges for global evangelicalism.

The war of inculturation is neither a denominational nor an individual concern, but a thing of culture. Although we are talking about inculturation theology, therefore the rejection of theology *per se*, is as well the rejection of inculturation concept by some denominations. Inculturation cuts across many fields of life such as anthropology, sociology, philosophy and even history. Some see inculturation theology as a spiritual revolt against the established *status-quo*. This may be so because some missionaries and mission boards have succeeded in inoculating their African converts with the virus of mistrust and fear of any theological idea outside the acclaimed natural theological continents "like Europe and America (Tienou, 1990). As a result, while some denomina-

tions are all out in the struggle for inculturation theology, others see the same as unspiritual, unbiblical and chasing after the wind.

Another weakness of inculturation theology especially in Africa is the tendency towards syncretism. By syncretism here we refer to the tendency for the fusion of Christianity with some cultural traditions that may be irreconcilable in theology.

Conclusion

As a missiological process, inculturation has remained a vehicle through which the gospel has been transmitted from one culture to another. Although the word “inculturation” may be a new coinage, but as an idea, inculturation is as old as man and his religion. It was practiced all through the Old Testament and was emphasized by Christ in the New Testament and in all ages of Christianity.

Inculturation is actualized through other related words as tools. Such tools are enculturation, acculturation, and adaptation. While enculturation is the learning of the appropriate behaviour of one's own culture, acculturation is the learning of the same appropriate behaviour of one's host culture. This is made possible through the process of adaptation which is the modification of an organism or its component parts to make it more fit for existence under the condition of its environment. Moreover, the trend of inculturation theology is manifested in several aspects of the incarnation of Christ in the New Testament. As a strategic device in religious practice, inculturation theology has its strengths and weaknesses in any given culture that it came in contact with because culture is a vital device in the transmission of any religion.

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CHAPTER NINETEEN

BENEDICT XVI'S *CARITAS IN VERITATE* AND THE NEED FOR A CHANGE IN BUSINESS PRACTICE IN NIGERIAN SOCIETY: AN ETHICAL ANALYSIS

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&

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Introduction

Ethics as a discipline or practice deals with the “what ought” and “what ought not” questions in relation to individual or communal behaviour are. The quality of the facts or thoughts of human behaviour forms the basis upon which fundamental questions are asked or probed into for establishing the underlying principles of the human acts: how should human beings conduct themselves and what constitutes the right human action? What obtains in an individual behavioural pattern applies to all the facets of the human person, including business practice, economic activities, and political endeavours. Therefore, it is proper, to apply proven ethical categories to the business practice, especially here in Nigeria where malpractices abound. Business ethics is concerned with the analysis and evaluation of principles that inform buying and selling – so as to ascertain the inherent good/evil thoughts and right/wrong of actions on the part of the buyer(s) and seller(s) of goods and services.

Benedict XVI's *Caritas in Veritate* (2009) came as a follow-up to other papal encyclicals on social teachings of the Catholic Church, especially, the commemoration of *Rerum Novarum* (1891). These social encyclicals lay emphasis on the need for the society to engage in a meaningful dialogue so as to bring about an ethical standard as the pattern for social interaction and sharing of

the temporal goods of the earth in both local and global settings. *Caritas in Veritate*, in its contextual or theoretical structure, challenges the status quo in the business communities especially the business men and women in Nigeria to apply ethical principles in their transactions. Benedict XVI through this encyclical emphasizes the norms and practice of ethics in the business or economic world and the application of such business concerns like common good, profit, service, Corporate Social Responsibility (CSR), and others.

Besides the challenge of *Caritas in Veritate* (2009) to business ethics, this paper discusses the encyclical's implications for market economy and business, and equally calls for a change in business practice in Nigerian society. The Pope's ethical thought contributes to the growth of ethics and business ethics in particular, through its models and well-informed arguments for a better business environment through ethical reorientation, based on truth and freedom. Against this backdrop, the human person is seen as a religious being, a social being, an economic being etc. The human person understood in this perspective, works from intellectual or manual backdrop in order to meet up with a social and a spiritual need of his/her milieu and worldview. Humanity's socio-economic advancement, coupled with new achievements in the spheres of science and technology, has taken the centre stage in contemporary society. Consequently, economic perspective of life is a major aspect of undersatdning the human person.

Every business venture, whether in a secular or religious dimension of life, has to be placed in the gauge of social justice to evaluate the quality of services and, the maximization of profits. It is here that business ethics plays important role in studying and analyzing the various items and processes that go on in business or economic practice towards finding and recommending best practices in respective transactions. Thus, economic practice and corporate social responsibility go hand-in-hand, as far as business

ethics is concerned. This paper therefore, examines the issues, as well as creating awareness about some emergent ethical issues in business, from the ambience of social justice, corporate social responsibility, etc, against the background of the ethical theory of Benedict XVI (2009) and other related scholarly frames of thought.

Business ethics is that branch of ethics that defines principles, codes, and values for all practices leading to formation and actual economic activity. Also, business ethics takes interest in emergent industrial issues in terms of goods and services, as they relate to actual human acts: good/evil intention and right/wrong action with reference to what obtains in business environment and its ancillary. In another perspective, business ethics takes interest in all actions relating to financial and monetary relationships involving buying, selling or rendering services to the individual or communal needs. Therefore, business/economic practice concerns trade and industry at local and global with the aim of making money through production, levels distribution and exchange of goods and services in a free or fixed market.

Pope Benedict XVI's Encyclical on the theme of *caritas in veritate* meaning love in truth underscores the importance of business ethics and good economic practices. Thus, the Encyclical is an official papal publication aimed at discussing current issues affecting the Church and the society from the perspectives of faith and morals. Every encyclical is addressed to the clergy, the religious, the laity, and all people (men and women) of good will. An encyclical is primarily published in the Latin language before it is translated into other major languages.

Pope Benedict XVI (Joseph Ratzinger): Pastoral Leadership and Encyclicals

Benedict XVI (Joseph Ratzinger), was born on 16 April 1927 in Bavaria, Germany. He took the name of Benedict XVI following

his election on April 19, 2005 as the 265th pope in the Catholic Church. Before his election as pope, he had long academic and pastoral careers in his native Germany and at the Vatican City, where he became a professor at the University of Bonn and the Prefect of the Congregation for the Doctrine of the Faith, respectively. Benedict XVI has published many works including some encyclicals like *Deus Caritas Est* (God is Love), *Spe Salvi* (Saved by Hope), and *Caritas in Veritate* (Love in Truth). He has also travelled to America, Asia, Africa, Europe and the Oceania as part of his pontifical pastoral visits throughout his time as pope. Benedict XVI argued for a paradigm shift to, and reawakening of the moral/ethical undertones and *pep* of the human society. However, Benedict XVI has also been criticized for his conservative outlook to non-Catholic churches and non-Christian religions, (see Allen 2005: 3). The papacy of Benedict XVI came to a graceful end following his voluntary resignation on February 28, 2013.

On Caritas in Veritate (Love in Truth)

Benedict XVI did not write all his encyclicals in a vacuum. He wrote from the rich tradition of the Catholic Church to articulate core ethical issues concerning current or emergent social or political challenges to humanity, for common good. The Roman Catholic Church's thought on economic justice is officially articulated in its social teaching. In particular, since Pope Leo XIII wrote *Rerum Novarum* in 1891, a series of papal encyclicals and more local documents have tried to articulate the Church's concern for the plight of ordinary people in the developing capitalist and socialist economies (O'Brien and Shammon, 1992). The business community's self-perception has been expressed by some economic theories describing business action as governed by practical autonomous forces guided by the market. Stormes (2010:1, 2) argues that while business people may often connect with religious thinking on a personal moral level, many, if not most, business practitioners and theoreticians do not feel religion

engages them or understands them on their own ground within the rules that they play by as business people.

Against this backdrop, Benedict XVI (2009) seeks to engage workforce, business executives and managers as well as scholars in the fields of economics, business and ethics. In these areas, many religions and the Catholic Church share common grounds with the business community especially in redefining the praxis and ethical parameters for balancing economic practice with profit-making. Like other Christian denominations, the Catholic social teaching is the bedrock of Church's pronouncement on issues bordering on faith and morals. As already indicated, *Caritas in Veritate* (2009) is a follow-up to Pope Leo XIII's *Rerum Novarum* (1891). That document is a direct response to what people are facing in socio-economic issues on a daily basis. In an attempt to realize their vocations as social beings, many business people and their clients come face-to-face with some matters that founded on morality and ethics. As a result, some people make fortune out the situation, while a good number of persons remain impoverished by a manipulated economic system. In the thrust of Benedict XVI's *Caritas in Veritate* change in business practice in the society. The Pontiff's pastoral advocacy is imperative to current practice in the Nigerian society.

According to Benedict XVI (2009:9), Christianity and social teachings does not offer technical solution to all the socio-economic problems in modern society, rather, the Church articulates and chart options for technocrats to apply proven ethical reason to business situations aimed at the common good. Furthermore, in the Encyclical Benedict XVI (2009:1, 5) argues that a necessary connection between love and truth. He believes that love is the inherent driving force, through which humanity draws its being. This interconnection takes preeminent place in humanity's interdependence and interrelationship. Love is the principle not only for micro-relationships (with friends, with

family members or within small groups), but also of macro-relationships (social, economic, political or cultural groups). The nucleus of these relationships is what he calls “the astonishing experience of gift”. This understanding contrasts with the erroneous perception of the human person as self-made, sole-author, and independent of others as glorified in recent time. The latter is not far from what Benedict XVI designates as an ethical relativism.

Again, Benedict XVI (2009) argues that a proper understanding of the spirituality of the human person is a credit and, an added-value to market economy, business practice, labour, and other allied concerns. His thought on this subject distinguishes him from consumerist and utilitarian theorists whose models are based on objectification of the human person. The latter proposition negates the true worth of the human person. Situating *Caritas in Veritate* (2009) in the historical lineage of Paul XI’s Encyclical *On the Progress of Peoples* (1967), Benedict XVI (2009) taking a further step in comparing the indices of the time frame of Paul XI (1967) and the current period in terms of value and practical wisdom, as measuring tools for a human behaviour and human vision. In his evaluation, Benedict XVI (2009:22) draws the society’s attention to the negative influence of globalization on humanity’s quest for material profits and sundry concerns via business, at the expense of core ethical values needed for preservation of the inherent worth of the human person. Emphatically, therefore, Benedict XVI contends that a “mere technical progress does not resolve the true issues of human advancement.” Humans transcend the laws of statistics, mechanics and economics as they play out in real or perceived business practice.

Towards Bringing Love and Truth into Business Life

As noted in earlier part of this work, there is a connection between love and truth. Love must be in truth and *vice versa*. Without

truth, love degenerates into sentimentality. Benedict XVI (2009) points at the economy as an area where precarious nature of human person to arrogate ultimate right to possession is brought to the fore. In this location, misdeed has been seen as a negation of common good, and its (misdeed's), foray centres profusely on the economy and market environment. In this respect, Benedict XVI (2009:34) believes that the human person is not a self-sufficient being and, that the economy must not become an entity. The contrary, he points out leads many to abuse the economic process in a thoroughly destructive way. From the foregoing, suffice it to infer that Benedict XVI makes an urgent call to society for a change in theory, praxis and attitude to economic and business activities. It logically follows then that *Caritas in Veritate* (2009) envisions a correct situation where all people shall recognize an interdependence of gifts as the true nature of humanity and also rejecting the fallacies of seeing humans as perpetual beings strapped in autonomous competitions. By so reasoning, Benedict XVI proffers a model for economic, social and political development through a humanly character that makes room for gratuitous expression of local or global fraternity.

Business Practice in Nigerian Society: The Current Situation

Ever since the agricultural and industrial revolution, business or economic practice seem to oscillate around industry and production. Many families and communities depend on goods services from firms and business groups to live and achieve their expectations. The development of economic practice and growth in production are meant to provide for the need of human beings. It has to be noted that economic life is not meant solely to multiply goods produced and, increase profit or power. It is first directed to the service of persons, the whole human person, and of the entire human community (*The Documents of Vatican II*, 1996:64). Business practice presupposes an acknowledgement of a human person as a being endowed with rationality, spirituality, morality and physiology to conceive and actualize goods by

engaging in mental or manual work. Human work derives its value from the very instance of existence – humans exist not by chance, but for a purpose. Many faith systems (Judaism, Christianity, Islam, African Traditional Religion, etc.) believe that God is the cause of human creation. For instance, Christians believe and teach directly from an act of God’s creation and supposedly a continuation of the creative work of God. In addition, human beings are created in the image and likeness of God, and that humans are called to subdue the earth for their benefits.

Work is the central force in business practice and every reasonable person would embrace work as a duty to improve one’s or other’s quality of life in the family or community. Economic practice consists of division of duties in different departments or areas of specialization. It is ethical for all persons engaged in work to see it as a means to production other than as an end. Here in Nigeria, a good number of the populace engage in different forms of business activities with the sole aim of making profits for personal or common good. Endurance of hardship in work shows a better understanding of the relationship between “work is for human person, and not human person for work.” In work, every human person sees the link between humanity and nature. Nigerians are known for their hard work and resilience in business or economic endeavours. However, there is a general impression about some Nigerians who take money as an absolute value – leading to mammon worship. In this sense, Obiechina (1983:18), observes that a mammon worshipper “will adopt any method, fair as well as foul, honest no less criminal, conventional and unconventional, to acquire money and material possessions”. People with this wrong attitude to wealth do not always exercise moral discernment on how they acquire wealth. Okeke (2010:20-23), corroborates the above citation thus: “For such people, anything goes, provided money comes in, *‘O chaa acha gbute, o*

chaghi acha gbute' (Harvest the fruit whether ripe or unripe, it does not matter)".

From the above depictions, what is obtainable in business practice in Nigeria falls below the ethical standards. Business in Nigeria suffers certain percentage of setbacks, owing to corruption and corrupt structures. Some manifestations of corruption in Nigeria with regard to business activities include but are not limited to: fake products, adulteration, substandard measurements, piracy, advanced free fraud (419), ghost worker syndrome, etc. Kunhiyop (2008) is of the observation that some of the ways in which it seeks to pervert integrity are as follows: bribery, extortion, fraud, nepotism, among others. Corruption also shows itself in outright theft, match-fixing, examination fraud, kickbacks, illegal awarding of contracts and the likes. One may infer from the above submissions that business practice in Nigerian is full of taxonomies of corruption.

Maduka (2010:27), after appraising the level of moral decadence in Nigerian society, asserts: "It is difficult to find any facet of Nigerian life that is immune from corruption. All social classes from the bottom to the top are contaminated by it. It operates like a very prosperous public liability company owned and run by the powerful economic and political elites, in which most Nigerians own shares that yield appreciable dividends." Through economic practice, goods and services are exchanged at the local and global basis. Therefore, every person has the right of economic initiative. Everyone should make legitimate use of his or her talents and formation to contribute to the abundance that will benefit all and to harvest just fruits of one's own labour. But, unfortunately the Nigerian labour force experiences the reverse due to endemic socio-political setbacks and bad policy, nepotism, tribalism, get-rich-quick syndrome, among other forms of corruption. Ethically, all people in economic actions or business practice should work in good conscience within the ambience of constituted authority to

make reasonable profit that promotes ethical, moral and cultural values, driven towards national development. An access to economic or business opportunity is an inalienable right of every citizen. This is also applicable to job seeking offer without prejudice to local and international immigration and trade laws of each nation. Apart from the latter, the right of employment confers on each individual person a constitutional authority to seek and receive employment positions and through such an action contribute to his or nation's economic development. It is most unfortunate to note, the lopsided and corrupt economic system in Nigeria, where a certain percentage of the populace gain choice job openings at the expense of the majority with less connections. This social ill, no doubt, robs the nation's market economy and labour force the best brains needed for driving economic fortunes for transformational leadership.

Experience in Nigerian business environment is almost phenomenal, leading to what many have described as a "mental torture". Mere transactions in any of the nation's markets or offices demand an extra vigilance and security alertness to avoid, check dubious and mischievous practices. Prices of goods and services are precarious. Most often, an unsuspecting buyer might spend more money than expected if caution is not exercised. Worst still, chances are everywhere that one might become a victim of phony shop owners inducing innocent clients into fraud-infested market system. Thus, some people have blamed the federal and state ministry(s) in-charge of trade and commerce for dearth of shop or office owners' data for proper pool of identity, administration and regulatory purposes. Again, many Nigerians and foreigners have lost monies running into millions – not to mention the psychological and physical problems that are associated with such unethical business practices.

Another major obstacle to credible business practice in Nigeria is absence of legislation for warranty of imported or locally

manufactured products in the country. The present situation whereby the fine print of “goods supplied in good condition are not to be returned after payment” leaves much to be desired. This practice promotes corruption since goods like electronics and electrical products might have some near-dysfunctional traces at production or transporting routes. In developed economies and business climates, producers of such goods give some days or weeks of warranty to buyers and users. At least, business practice in Nigeria should operate on “the customer is always right”. There are general arguments in this very area but Titus (1957:44) is specific in his submission that money-back guarantee protects both the buyer and seller. Hence, such a practice enshrines a “fair trade” policy in business transactions in any society. Unfortunately, here in Nigeria, none of the described policies is operational in the nation’s business environment, and if at all any exists, there are fears that corruption will obstruct its application or enforcement.

It is expected that every economic activity would bring about interplay of roles between employers and the employees, from an ethical understanding. With advancement in ethics, especially business ethics, the third party in economic practice is the host community – and this is called Corporate Social Responsibility (CSR). Owing to its importance in contemporary issues in economy, economics and ethics, CSR continues to receive attention in conferences, field works and research papers. CSR is a social justice issue in ethics, especially in business ethics. As the matters surrounding CSR may be, not everybody subscribe to its principles. Even if the ethical considerations that currently inform CSR are not all acceptable from the perspective of the Catholic Church’s social doctrine, nevertheless, there is a growing concern that business management cannot concern itself only with the interests of the proprietor, but must assume responsibility for all the other stakeholders who contribute to the life of the business: the workers, the clients, the suppliers of the various elements of

production, the host community (Benedict XVI, 2009: 40). There is no universally accepted definition of CSR but according to Argandoña (September, 2010), CSR can be approached from four different strands:

- (i) *Ethical*: companies have a responsibility for the effects their actions have on themselves and their environment, and this responsibility is ethical, not legal (or not only legal).
- (ii) *Social*: companies are “citizens”; they relate to other “citizens”, that is, people and communities, and must respond to the expectations and demands of these stakeholders and of society in general.
- (iii) *Strategic*: as economic institutions, companies are oriented to creating value for their owners and so must combine the assumption of their social responsibilities with what is presented as their fundamental economic function (Porter and Cramer, 2006). CSR is therefore a means of creating value for the owners of companies and for society as a whole?.
- (iv) *Instrumental*: is valued for the result it achieves, and companies must measure those results and show accountability (including through the certifications alluded to in *Caritas in Veritate*, No 45).

If human development is the goal of economic and social practice, logically, it must also be the goal of companies and industries to discharge their responsibilities to their proprietors, clients, staff and the community. It is here that companies’ vision and mission are measured against the overall interest of humanity. In addition, efforts of such companies or corporate organizations *vis-à-vis* their host communities’ and workers’ overall index of satisfaction demonstrate the quality of results achieved via CSR. In this regard, Argandoña (2010:1-11) agrees with Benedict XVI (2009) and John Paul II (1991) that CSR is fundamentally an ethical issue in today’s business practice in any society – and Nigeria is

not exempted from the principle. This paper, also subscribe to the importance to social business ethics, hence we try to situate the study against the background of the Nigerian business and social system.

The case is different in Nigeria. Local and multinational companies doing business in Nigeria find it difficult to accept CSR as part of their business. As already noted, CSR is an ethical action that binds on all the parties to economic action within a space and time. At present, there are not less than a hundred court cases concerning CSR issues between host communities and companies in Nigeria. If the issue is not on CSR, it might be an “agreement/contract” related case, where the host communities are agitating for compensation or reparation for losses. Some of the popular court cases include Ogoni versus Shell; Emzor versus Kano State; Abia State versus Federal Government; NAFDAC versus Onitsha Drug Dealers Association; Airtel versus NLC, etc. Each of these cases shows the inherent injustice in Nigerian business environment. This justifies the application of the ethical reasoning of Benedict XVI (2009), as outlined in his encyclical. The thrust of the above mentioned cases is demand for social justice, which is derived from moral freedom. According to Hobhouse (1965), social justice reminds all and sundry that nobody can live independent of others, in today’s fast-changing society where communities are becoming a global village. Again, the modern use of information and communication technology has brought about closer integration, interaction, association, feedback, and participation in a seamless structure. In this sense therefore, every human being or society needs one another to live and actualize he/her one’s dreams in life. In furtherance of the same argument, companies that distribute profits amongst the management and staff and without making certain percentage available to their host communities are adjudged perpetrators of social injustice and denigrators of corporate social responsibility.

Towards Bringing Benedict XVI's *Caritas in Veritate* into Synergy with Business Practice in Nigeria

Benedict XVI (2009) opens up in the encyclical: “*Caritas in Veritate*” the discussion on the relationship between market economy and ethics. This is a significant contribution to business ethics, against the backdrop of conceiving the business dimension of life as autonomous and shielded from moral (ethical) value and character. The dichotomy existing between economic production and its distribution in the state is major concern to every social system like Nigeria. The state, here, is amorphous and Benedict XVI (2009) calls for a true world political authority. Global concern deduced from his insights, is the presumption of seeing economy as a technical matter, independent from ethical questions. Nigerian leadership (political or economic), has to be blamed in this perspective. No doubt, such reasoning has led some men and women into abusing economic processes in a thoroughly destructive way, especially in the Nigerian business community. Benedict XVI (2009:31) contends and, insists that if the market is governed solely by the principle of the equivalence in value of exchanged goods, it cannot produce the desired social cohesion that it requires to function, unless human values like trust, tolerance and transparency are present. Some writers like Obiechina (1983), Maduka (2010), and Okeke (2010) have all reasoned that Nigeria is on the brink of losing moral values in all spheres of the nation's life. Seeing economic goods as an end, other than as a means remains one of the problems of modern economies and, consumers. It is here that humanity should see love as a propelling factor in social and economic practice and, not competition. Love transforms all economic goods into human development and not rivalry as in the case of competition. Love brings about convergence of skills and talents as opposed to strife in competition.

Social criterion of discernment would curb decisions and choices contrary to justice, equity and human welfare. In the ethically

informed views of Benedict XVI (2009:45), business ethics must maintain its distinctive nature, which rests on two of the pillars of Catholic social teaching: “the inviolable dignity of the human person and, the transcendent value of natural moral norms”. Going further, Benedict XVI (2009:41, 43, 44) states that business ethics must be more than traditional ethical principles of transparency, honesty and responsibility. Business ethics requires a deeper reflection on the meaning of the economy and its goals. Efforts are needed – and it is essential to say this – not only to create “ethical” sectors or segments of the economy but to ensure that the whole economy – is ethical.” Otherwise, “Business ethics risks becoming subservient to existing economic and financial systems, rather than correcting their dysfunctional aspects”.

Also, Benedict XVI (2009) interprets CSR from the perspective of its ethical dimension. He reminded his readers that locating resources, financing, production and other actions have moral implications. It follows then that companies and organizations have moral duties to CSR. The Encyclical points out that cause of companies’ failure lies in greed of managers who have selfish interests, and these greed spills over the gross neglect of social responsibility to their host communities, as in the case of Ogoni. CSR derives its structure in what the Pope (Benedict XVI) calls “responsibility that has ethical content”. Company’s action for profit making and sharing of gains should broaden their horizons in such a way that all persons related to the company benefit according to their legitimate position. In this context, all companies operating in different towns in Nigeria have ethical obligation to allot certain percentage of their profits to their host communities, as palliative, reparative or appreciative gestures. This would go a long way in strengthening bond of relationship and mutual trust.

Benedict XVI (2009), argues that CSR is ethical but not all ethical considerations are acceptable to Christian ethics and indeed all

good-oriented religious doctrines. Implicitly, he insists on ethics that is “people-centred”. It is on this ground that Christianity makes contribution, since such will be based on the human person as a creature of God. This type of ethics comes from the intrinsic character of the human person as bearer of the image and likeness of God. CSR is not an abstract principle as some writers might think. Antonio Argandoña (2010) underscores this insisting that CSR concerns people – just as Benedict XVI (2009), outlines workers, suppliers, clients, and the community as the beneficiaries of company’s profits. Managers should be mindful of the link between companies and their host communities and, most importantly, at the time when profits are shared among management, staff, stakeholders, etc.

Ethically analyzed, CSR derives from the company’s purpose or objective, for no company is founded only to maximize profits. Companies seeking only short-term profit as against long-term sustainability lose sight of their social responsibilities. This informs why Argandoña (2010), sees company as a human community that strives to achieve success, not only for itself but for all persons involved in the stages of production. CSR is based on justice and charity, and companies should aspire to achieve justice and charity in their aims and objectives. A socially responsible company is the one that runs on ethical lines. CSR is thus, the virtue which companies should practice in order to lead by example and create a sense of belonging for all in the community. Charity demands justice, but goes beyond and completes it in the logic of giving and forgiving. Companies should be charitable in giving without bringing about legalities that stifles charity. In the same fashion, host communities should exhibit tolerance, reason and maturity in pressing for compensations or reparations. Also important, is that the host communities should be ready to forgive and forget hurtful feelings upon dispensation of justice.

For CSR to be ethical, then it must be voluntary, and based on the freedom of the agent and not subject to the compulsion of law or coerce apparatus of the state – as expressed by John Paul II in his Encyclical, *Centesimus Annus* (1991). Remarkably and importantly too, voluntary action in this context does not necessarily imply an optional action, as such. It has to be constructively noted that ethical responsibilities have the obligation of morality which is required for the good of the human persons – for the good of the others involved, for the common good of the society, and, in the case of companies, for survival (Argandoña, 2010). CSR, like development, can be said to be “a vocation, a call addressed by free subjects in favour of an assumption of shared responsibility” (Benedict XVI, 2009: 17). Also, if the goal of business practice is to promote the good of every human person and of the whole human persons, CSR must be oriented towards the objective of such endeavours. Argandoña (2010: 9) describes this process as “The centrality of the human person”. In this regard, CSR must play a subsidiary role because the human person by nature is actively involved in society’s development. It follows that subsidiarity which is an inalienable right of the human person can be applied to other organizations as well. So, organizations must consider CSR policies as part of their assistance to humanity and posterity. Those who benefit from CSR ought to be directly involved in the organization’s planning and implementation of programmes. CSR must therefore, respect the freedom of those involved in the programmes and all technicalities removed as a neutral ground for understanding and giving of consents or assents by the people concerned.

Another ethical requirement of CSR is that it is not to be identified with a social action or mere philanthropy. The ethics that inspires and qualifies CSR to be seen as a virtue ethic, is quite different from philanthropy. CSR is not to be restricted to mere distribution of material goods but a conscious sharing of love – love that is at the service of common good. This is against the

background of the human person not being for only temporal goods, but that the human person is, above all, a spiritual being destined for an after-life horizon. As an ethical responsibility, CSR's goal is the improvement of people, starting with those who put CSR into practice. CSR requires committed leaders who will drive the ethics of that aspect of business into their firms. Logically, CSR is part of managerial and organizational task of owners, managers and stakeholders in the company. Board members and other executive officers can make it a point of duty to emphasize CSR as a key concept in the vision and mission of the company. In addition, secular and religious institutions have ethical obligations to practice CSR as a virtue, hence it guarantees common good and self-esteem. In the true spirit of CSR, religious organizations are obliged in justice to appreciate their host communities through material and human support.

Besides CSR, Benedict XVI's (2009), offers credible means to ordering business to meet ethical standards and best practices in Nigerian situation. Wealth is an ancillary of human efforts to achieve goals in life. Nigerians should re-evaluate their understanding of money and allow it (money) to be at their service other than Nigerians serving money. Within this context, Benedict XVI's (2009) proposal of love as the nucleus of human actions reemphasize the call for moral paradigm – the need for a change in business practice in Nigeria. Nigerians, and indeed the business community should emphasize true love of the self and others as the foundations of appreciating humanity. This vision is describes as an “inner-worth”, which brings about social or economic change aimed at promoting national development. By so reasoning, Benedict XVI (2009) believes that this inner-worth of human beings is a special trait bequeathed upon them by their creator. The Nigerian leadership should take a cue from the Encyclical, by laying credible structures that will champion the cause of value orientation in all the facets of the nation. Okeke (2010) believes that business environs, as well as concerned

agencies should redefine economic activities to reflect truly human actions dependent upon cause and effect, and responsible stewardship. Also, Onyiloha (2004) recognizes the human society as a place where everyone would be celebrated in an appreciation of “what one is to the family of humanity” and “not only what one has”, as such. For the business community to achieve the above visions in Nigeria, it must first and foremost, accord basic respect to the human person as a being created and destined to use earthly resources to improve himself and other persons for the present and future good of the society.

Evaluation and Conclusion

Benedict XVI has received praises for the timeliness of the Encyclical *Caritas in Veritate* (2009). This is against the background of global economic meltdown which almost redefined the social, economic, political and ethical landscape of many nations and governments. The consequences of this global financial crisis have cataclysmic consequences on many nationals, including Nigerians. The Encyclical follows the Catholic Church’s social teaching, thread of argument for all-inclusive agenda in the distribution of the temporary goods of the world. Citing practical situations for which change is inevitable, Benedict XVI (2009) broadens the whole argument from what he calls “inner worth of the human person”. And, this is where the ethical thought of Benedict XVI finds its relevance and, its usefulness is manifold.

The encyclical has its merits and demerits – from contextual and structural frameworks. Benedict XVI (2009), appeals to the society from the traditional Christian prism: that all humans are creatures of God, hence, no one should arrogate or appropriate such creative powers in analogical determination of manipulating economic process to one’s sole interest. This type of outlook leads to an alienation of the person, because of selfish interest and motive. Ultimately, alienation undermines one’s vocation in the

society and also creation. In a religiously plural society, this genre of reasoning finds easy patrons among men and women whose ethics have been weakened by erroneous philosophy that the “end justifies the means”. However, Benedict XVI (2009), admits that his encyclical does not have all the technical solutions to the raging economic crises, *per se*. It is here that some antagonists of Benedict XVI find fertile grounds for dismissing the work as labouring the obvious. For such analysts, economics belongs to a practical knowledge other than mere pastoral or ethical speculation. In this discourse, as well as on the relationship between business, economic life and reason, this writer observes: “Only careful research and accumulated social experience can help determine which strategies are best; another difficulty is that moral reasoning in this area does not permit a mathematical precision” (Green, 1998: 163). The current business practice in Nigeria is replete with cases of corruption; lack of rule of law; weak enforcement of extant business laws; and poor standards and measurements. The application of the merits of the ethical models, principles and visions of Benedict XVI’s (2009), ethical thought to business practice in Nigerian will go a long way in changing the *status quo* and usher in the desired expectations and fruits on the part of the business community and its clients.

Benedict XVI succeeds in establishing the framework for ethical, normative, strategic, and instrumental viewpoints of doing business. Each of these areas touches the others in a seamless chain of reasoning, only if the concerned organizations rethink their actions. Business practice derives from the nature of the human person as a social being but of his or her spirituality and morality moderate humanity’s quest for financial desires with its insatiability of wants or ancilliary expectations. It is through work that people contribute to the economy of their communities, hence there is dignity in work – since it (work) is a creative skill derived from ceation. Some religions like Christianity, Judaism, Islam, etc promote the culture of work and just remuneration.

Finally, this paper agrees with Benedict XVI (2009) that corporate social responsibility (CSR) is an ethical means to giving organization or company a human face when it establishes a culture of equal opportunity (not only in material gains) to appreciating all persons involved in the path of sourcing and preserving interest or dividend of the institution. The business community in Nigeria will gain from the business ethics as deduced from Benedict XVI's (2009) *Caritas in Veritate*, only if the concerned authorities agree to tackle corruption and play according to the rule of law. Of remarkable note is Benedict XVI's (1984) position that formation of a good conscience is prerequisite for ethical and cultural change in any human society. Concerned ministries, business communities, students and scholars of ethics, management and allied sciences; corporate and religious organizations, etc, need to study and apply the fruits of Benedict XVI's *Caritas in Veritate* (2009) to Nigeria's contemporary business practice, in order to achieve an ethically-driven and excellent service-delivery system, for consumer satisfaction and, also for promotion of national development.

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